

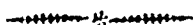
HISTORY:AND LITERATURE

OF

JAINISM

BY

U. D. BARODIA B. A.



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PREFACE.

My object in placing this small book into the hands of the public is to supply a long-felt want of a book which would satisfy the curiosity of the English-reading people to know something about Jainism and I shall be happy if this object is fulfilled.

My thanks are due to my loving father and to my friends Mr. Harshad Roy Mehta and Mr. B. F. Karbhari for the assistance they have given me while this book was passing through the press and to the Jain Graduates' Association for kindly publishing the same.

Any hints for improvements will be thankfully received.

U. D. BARODIA

DEDICATED

TO

My dear father

G. P. BARODIA ESQ., B. A.

in token of

deep paternal affection

and

enlightenment.

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BOOK 1—THE HISTORY OF JAINISM.

CHAPTER I.—THE ORIGIN OF JAINISM.

Major-general Forlong first mentioned Jainism as a branch of Buddhism in his 'Rivers of Life'. But he afterwards carried on his researches about Jainism for about seventeen years on Mount Abu and after that period he had to change his view. In his 'Short Studies in the Science of Comparative Religions', he now writes:—

'Jainism thus appears as the earliest faith in India.'

Forlong's conclusion seems to me to be true; for, as I will show in the sequel, Jainism is the earliest faith in India. the existence of Jainism can be traced to the period not only before Gautama Buddha and before Panini but at least to the time of the composition of the Vedas; nay, it can claim its existence even before the time of the Vedas.

At the outset, I cannot help mentioning the fanciful and ludicrous theories advanced by some European scholars. Some fanciful theories. One of them, Colezer, derives Jai-

nism from 'Janus' a Roman deity. Colonel Franklin finds strong resemblance between 'Jain' and 'Jannes' a magician of the Egyptain king Pharoah. A missionary discovers similarity between 'Jain' and 'Cain' of the Bible. Do not such writers mock history itself by their unwarranted and unsympathetic remarks? What a pity it is that they give great opinions without taking the least trouble of investigating the subject they write about! A historian can never explore the unknown regions of history and add anything to man's knowledge by such fruitless attempts at finding out resemblances between words which have nothing in common except similarity of sound. Moreover, religions have a halo of sanctity around them; so they ought not to be trifled with, as Jainism has been, by the above-mentioned European scholars who have misunderstood both its antiquity and philosophy.

After so much light having been thrown by some more sympathetic scholars

Jainism did not arise in the 6th century A. D.

who have left no stone unturned to study Jainism, nobody can now side with Lethbridge and Mount Stuart Elphinstone and say that Jainism originated in 6th century A. D. Yet we regret that this opinion

still lingers in some manuals and misleads young students.

One more instance of lack of historical insight

Jainism is not a branch of Buddhism. has been shown by Lassen, Weber and Hunter who propounded a wild and misleading theory which

found favour with a host of other European scholars.

The theory is that Jainism is an offshoot of Buddhism.

Prof. Lassen and Weber describe the similarity

between the two religions to be overwhelming.

But the theory has been admirably criticised by Prof.

Herman Jacobi in his introductions to the volumes

XXII and XLV of the Sacred Books of the East

Series. There the learned professor notices many

points of radical differences between the two reli-

gions which show that Lord Mahavira, the 24th

Tirthankara or Prophet of the Jains, was a personage

quite distinct from Gautama Buddha. Even if, for

argument's sake, we grant that the two religions are

very similar as some scholars think, we can, from

the same premisses, as logically, draw the conclusion

that either Buddhism borrowed from Jainism or

that there are some reasons to suppose that it is

even an offshoot of Jainism. If there are similarities

found in Jainism and Buddhism, we can account

for them thus—that they being propagated in the same soil had the same atmosphere, the same surroundings and the same ideas.

Prof. Jacobi proves the priority of Jainism to Buddhism by three distinct lines of evidence :—

1st, References in the old Buddhistic books to the following well-known doctrines of Jain theology, metaphysics and ethics. I give here the most important references only.

- (a) a reference, in Buddhaghosa's commentary, on the Brahmajal sutta of the Digh Nikaya to the Jain doctrine of cold water possessing life.
- (b) a reference in the same to the Jain denial of the Agivika doctrine that soul has colour.
- (c) a reference, in the Samannaphala Sutta of the same Nikaya, to the four views of Lord Parswanth, the 23rd Tirthankara, which are ascribed through mistake to Lord Mahavira by the Buddhists. This passage also shows that the Buddhists learned the term *chatuyamasamvarasamvuto*

(protected by the restraint of four vows) from the followers of Lord Parswanath whose existence at that time is thus proved.

- (d) a reference, in the Majjhima Nikaya, to one Upali, a lay disciple of Mahavira but converted by Buddha, and to the three Dandas of the Jains viz. mind, speech and body.
- (e) a reference in the Anguttara Nikaya to the Jain Digvirati vow¹ and Uposatha or Poshadha day.²
- (f) a reference, in the Mahavagga sutta to Siha, a general of the Lichchhavis and a lay-disciple of Lord Mahavira who is said to be converted by Buddha.

2nd, Some indirect proofs :—

- (a) The Buddhists very often mention Jains (Nigranthas) as their opponents and never imply that they were a newly founded sect.

1. Dandas mean instruments of committing sins.

2. Digvirati vow consists in laying down the limits beyond which one shall not travel or do business in the different directions.

3. A day on which the duties of a layman equal to those of a monk.

(b) Machchhaliputta Gosala divides mankind into six classes. The third class is the Jain sect. A new sect could not have held such an important place in the division of mankind.

(c) In the Majjhima-Nikaya, Buddha has a dispute with Sachchaka a non-nigrantha son of a nigrantha father. This proves that Jainism was much older than Buddhism.

3rd, Evidence of the Jain books themselves :--

These books can never be a tissue of meaningless lies as some biassed writers suppose. The event and incidents there related in a matter-of-fact way as remarked by Prof. Jacobi, should not be distrusted unless under the force of very strong arguments. In the Uttaradhyayan Sutra is mentioned an interview, near Sravasti, between Gantama Indrabhuti, a disciple of Lord Mahavira and Kesi, a follower of Lord Parswanath in which after a good conversation as to the number of vows and use or disuse of clothes, the two leaders recognised that the doctrines of their respective teachers were essentially the same. This points out that an older faith prevailed

before the advent of Lord Mahavira who reorganised the same faith on a firmer basis.

Prof. Jacobi thus expodes once and for ever the theory that Jainism is an offshoot of Buddhism.

From the weak arguments of resemblance in a few points, such writers as Weber and Lassen put forth their theory with all the weight of their authority and the result was that the world was misguided as to the origin of Jainism for nearly forty years !

We may add one more line of evidence to those of Prof. Jacobi given above. It is

Evidence of the
Hindu Sastras.

this that there are separate references to the two religions in the Hin-

du Sistras which go to prove that Jainism was not a product of Buddhism. The Puranas speak of these religions as totally different from each other. Again Madhava in his Sankar Digvijaya, mentions that Sankar held debates with Jainas at Ujjain and also with Buddhists at Benares. If the Jain religion was the outcome of Buddhism, there was no need of this double trouble. Many other examples can be cited but the foregoing arguments are quite sufficient to show that Jainism did not arise from Buddhism i. e. within the last 2500 years and this falsifies the

opinion of many European scholars including W. J. Wilkins who says in his 'Modern Hinduism' that Jainism is of later origin than Buddhism. Now this remark is a self-contradiction; for, he admits that the 23rd and the 24th Tirthankaras are historical personages. Now as Mahavira was the contemporary of Buddha, Parswanath, his predecessor, no doubt must have flourished earlier than Buddha. Notwithstanding this, Wilkins still says that Jainism is of later date than Buddhism!!!

This is not all. Some suppose that Lord Mahavira, others, that Lord Parswanath

The first Jina, worshipped in the first century B. C.

was the founder of Jainism. This is a misconception. For, Dr. Früher's discovery of a number of images at

Mathura (Muttra), which are now in the Museum at Lucknow, goes to prove that so far back as 2000 years, people did make and did worship images of Rishabhadev or Adinath, the 1st Tirthankara, as the Jains do at present. Had Mahavira or Parswanath been the founder of the Jain religion, people would have worshipped Mahavira or Parwanath only and not Rishabhadev.

Having shown that Jainism was in existence before the time of Parswanath i. e. within the last 3000

years, let us now trace its existence still further back.

Panini repeatedly refers to Saktayana as a previous grammarian and the priority of Jainism before Panini. Saktayana to Panini supplies a reason why the former makes no mention of the latter. Moreover, Saktayana's name occurs also in the Pratisakhya of the Rigveda and Sukla-yajurveda and in Yaska's Nirukta.

Now the colophon at the end of each pada of the Sabdanusasana names this grammar as the work of Saktayana, Srutakevalidesiyacharya, the president of the great Jain assembly:—

महाश्रमणसंघाधिपतेः श्रुतकेवलदेशीयाचार्यस्य शाकदायनस्य .

That the Sabadanusasana is written by Saktayana is corroborated by the fact that the passages referred to by Panini are found in his grammar.

Saktayana is moreover mentioned as one of the eight principal grammarians in the well-known sloka found in the Kavikalpadruma of Bopdeva and elsewhere. This sloka runs as follows:—

इन्द्रध्वन्द्रः काशकृत्स्नापिशली शाकदायनः ।

पाणिन्यमरजैनेन्द्रा जयन्त्यष्टादिशाब्दिकाः ॥

The date of Panini is fixed by some learned men

to be about 800¹ B. C. and by others about 2000 B.C. The above researches prove that Saktayana lived before Panini and that he was a Jain. The existence of Jainism can, therefore, be traced to the time before the age of Panini, before the Pratishakhyas of Rigveda and Sukla-yajurveda.

Here I mention the investigations of Prof. Beal and Sir Henry Rawlinson which go to show that there was prevailing in Central Asia, a religion resembling Buddhism, long before Buddhism was promulgated by Gautama Sakya Muni. Some one also suggests the resemblance between Caspia and Kashyap the gotra of Rishabhadev and Mahavira. Hence it can be shown by future researches, that Jainism was prevalent in Caspia, Romania and cities of Samarkanda and Bulk.

Some of the facts of the Jain philosophy showing its antiquity. Now let us consider some facts of the Jain philosophy which show the antiquity of Jainism.

1st—The animistic belief of the Jains that nearly every thing, even plants and particles of earth, cold water, fire and wind are possessed of life. Now, ethnology teaches us that such a belief is a characteristic of primitive people.

1. See Dutt's Ancient civilisation of India,

2nd—The absence of the Category of Qualities (Gunas) in the enumeration of the principal constituents of the Universe, in common with the oldest Brahmanic philosophies, Vedanta and Sankhya. This fact shows that Jain philosophy must have developed long before the Vaisheshikas who clearly distinguish between the substances and their qualities.

Prof. Jacobi puts forth a third argument that Dharma and Adharma are placed in the classes of substances. This argument is the result of the ignorance of the technical meanings of Dharma and Adharma. They do not mean merit and demerit, as the German professor supposes.

3rd—Hero-worship. Jains worship mortals who were all great pious and sincere men. This worship is the characteristic of all primitive religions. (See Carlyle on Heroes and Hero-worship).

E. Thomas, in his *Early Faith of Asoka* says:—
 "The more simple faith, inter se, must be primarily accepted as the predecessor of the more complicated."
 "And what more simple" asks Major-general Forlong after studying thoroughly the religion, "than Jainism, be it in worship, in rituals or in morals."

As to the opinion of European scholars such as

memorial, Tirthankaras have proclaimed the same truth, does not at all agree in principle, with the Brahmanical Avatars of Vishnu.

Besides these, there are various other points of difference in Jain metaphysics and logic, which convince one to decide that Jainism cannot be based on Brahmanism.

Is then Jainism based upon the Sankhya Philosophy? Is this orthodox system Jainism—not a product of Sankhya Philosophy. the parent of the unorthodox child, Jainism? It is true that both deny the authorship of God and believe in the multiplicity of souls. But these are points of resemblance only of the surface. When we study both schools of Philosophy in detail, we find in them radical differences. Jainism denies the authority of the Vedas towards which the Sankhya School sees with eyes of reverence. Jainism believes in the existence of God and is therefore not atheistic in the sense in which Sankhya can be called atheistic.

Moreover, in Jainism, is found no trace of the Sankhya doctrine, namely that the unconscious matter contains within itself the power of evolution. Jainism, on the other hand, says that matter is always inactive, who knows from when. Still more,

the all-embracing philosophy of Jainism can never be supposed to have arisen from the one-sided truth of the Sankhya School of Philosophy. Even the multiplicity of souls, Jainism admits only from a certain standpoint. From another standpoint, Jainism would say all souls are one.

Kapil, the founder of the Sankhya system must have lived in the middle of the 6th century B. C., says Macdonell. If it is so,¹ Jainism, whose existence can be traced to a time long, long before that period, cannot be its product.

Before I close the subject of the origin of Jainism, let me point out some Jain references in the Vedas &c. references to the Jain religion in the sacred books of the Hindus which will further show the antiquity of Jainism.

1. a passage in the Rigveda runs as follows:—

Says the Yajaman "We propitiate the naked gods who are holy and who purify others."

2. a passage in the Yajurveda, XXV, 19, contains the names of the three Jain Tirthankaras, viz. Rishabha, Ajitanath and Aristanemi.

3. In the Samaveda, there is a reference to a

1. Jain writers describe the origin of Sankhya in another way e. g. see Atmaramji's Jaintatvadarsha.

yati who condemned animal sacrifices. Obviously he must be no other than a Jain.

4. In the Rigveda, people are mentioned who lived in Magadha and who condemned yajna or sacrifice.

5. Shrimad Bhagvat mentions Rishabha as the founder of Jainism.

6. Bhagwan Veda Vyas says in the Brahma Sutra नैकस्मिन्नसंभवात् i.e. two aspects of one thing are not possible. This is an attack on the Jain Anekant or Syadvada logic which is peculiar to Jainism. It is plain that unless Jainism flourished in the time of Vyas, the author of the Vedas, this could not have been so. It is useless to multiply instances: Manusmriti, Mahabharat, Ramayana and various Puranas refer to Jainism in some way or other. These references establish that, at least, at the time of the composition of the Vedas and other Hindu Sastras, Jainism did flourish.

These instances, moreover, do go the length of proving that Prof. Jacobi errs in saying that Jainism borrowed from Brahmanism and that Sir Monier Williams commits the same mistake.

Now an opinion is growing among the native scholars that Jainism is the earliest faith of India

and the late Swami Rama Misra Sastri, a born Hindu Pandit of Benares spoke in the course of a lecture on Jainism that the Jain religion arose when the world began.

CHAPTER II.—THE TWENTY-FOUR JINES- WARAS OR TIRTHANKARAS.

IN the last chapter, it has been shown that it is difficult to find out a beginning for Jainism. Now let us see what the Jain books say about their Tirthankaras.

The Jain books which demand every claim of trust relate that the first prophet of Rishabhadeva—the first prophet. the Jain Church was Rishabhdeva and that after him twenty-three other prophets expounded the Jain creed. The last Jina or prophet was Lord Mahavira who got Nirvana (absolution) in 467 B. C. which date, I think, is the true one. It is, therefore, important to know some details about these twenty-four Tirthankaras. I will in the first place, describe the Jain idea of time and its divisions in brief.

According to the Jains, the universe as a whole

Jain Chrono-
logy.

is eternal, with neither beginning nor end. The wheel of time which

is ever revolving is divided into two great ages, namely, Avasarpini (going down) and Utsarpini (going up) each of which is further subdivided into six aras (spokes). The characteristic of the Avasarpini age is that during it, good things gradually disappear, giving place to bad ones, whereas the reverse is the case with the other. The whole wheel of time contains twenty Kodakodi (crore multiplied by crore) oceans¹ of years. The present time is the fifth ara of the Avasarpini age. Its duration is 22000 years.

In Jambudvipa Prajnapti, one of the 45 sacred books of the Jains, we find a description of the first ara as follows. During it, this Bharata Kshetra was a beautiful country. It had neither elevations nor depressions. Men of those times were called yugalins because a son and a daughter were born as twins and these married each other at a proper age

The people were kind and just and had little love and hatred. They lived under trees called Kalpa-Vrikshas which supplied them with all the

1. The number of years in one ocean given in Jain books.

necessaries of life. Their stature was tremendously high and their constitutions strongly built. They lived for lacs and crores of years. In that golden age, Ugalins were all happy and a few in number. Barley and sugarcane grew spontaneously and in abundance in the fields but they were not eaten.

Here we find the natural state of man quite peaceful and simple in contrast with the hard and narrow logic of Hobbes who denied the existence of the spiritual side of the human nature and in contrast with his speculation that man's natural relation was a state of war.

During the next two aras many good things disappeared by and by. The race of man was being degenerated and their height and age diminished. Only a few trees supplying food and clothing remained, while the Ugalins increased in number. Jealousy and ambition, therefore, entered men's minds and families began to grow up.

In the end of the 3rd ara, there flourished 7 Kulakars or founders of families. The first was

1. Mentioned also in Manusmriti and Shrimad Bhagwat.

Vimalvahana and the last, Nabhi. These were the first law-givers among the Ugalins.

Nabhi Kulakar lived in the town of Vinita¹.

Rishabhahev-
son of Nabhi and
Maru.

There, his wife gave birth to a son in the month of Chaitra. He was called Rishabha as she saw a bull in a dream. Rishabha belonged

to the Kashyapa gotra or family. As he ate sagar-cane (इक्षु) brought to him by Indra, his family is called Ikshwaku.

The Ugalins elected him King of Bharat Kshetra. During his reign, he, being learned from his birth, taught for the benefit of his people, 72 principal arts and sciences of which writing was the first, arithmetic the most important and the knowledge of omen the last, sixty four accomplishments of woman such as dancing and singing, one hundred minor arts and occupations of men as those of the potter, blacksmith, painter, barber etc.

According to Satrunjaya Mahatmya or the sacred history of the hill near Palitana in Kathiawad,

1. Vinita is supposed to be situated to the north of Kashmir. Its boundaries were as follows. E. Ashtapada or Kailas mountain, S. Mahashaila, W. Surashaila, N. Udayachala.

he married his own twin sister, Sumangala, as required by the custom of those times and another, Sunanda whose brother had died in childhood. By former wife he had Bharat and Brahmi as twins and 98 twinsons and by the latter he had Bahubal and Sundari. Rishabhadeva was the first king who prohibited the custom by which yugalin brother and sister could marry each other and accordingly Bharat was married to Sundari and Bahubal to Brahmi.

When the diminution of his Karmas required it, Rishabhadeva began, at the suggestion of the Lokantika god, to give immense riches in charity and after one year, he divided his kingdom among his hundred sons, entered the spiritual career and became an ascetic. He neglected his body and meditated upon himself. After many years of preparatory penance he reached the stage of Kevala i. e. highest infinite knowledge, in a garden outside the town of Vinita.

After preaching the Great Truth he at last got Nirvana or freedom from transmigrations on Mt. Astapada at the time when only 3 years and 3½ months remained for the completion of the 3rd ara. In the Vishnu Purana and other Hindu Sastras, Rishabha son of Nabhi and Maru is mentioned as

the father of Bharat whom he entrusted with the government of his kingdom before he became an anchorite.

According to the Jain scriptures, this Bharat composed four Jain Vedas which were, with some changes, converted into the present Vedas by Vyas Bhagwan. This event together with the animal sacrifices as enjoined by the Vedas might have led the Jains to deny the authority of the present Vedas to which the appellation "Himsaka Srutis" is given by their writers.

Jains against
the present Ve-
das,

After the Nirvana of the 8th Tirthankara, those Jains who were unable to observe the strict discipline of Jain aacetics separated from the Jain religion and founded various other religious, one of which was the pioneer of the Present Brahmanism. Upto this time, the learned Sravakas or Jain laymen were called Brahmens and used to put on a thread of investiture; but now the word Brahman came to be exclusively used for those separated from Jainism.

Origin of Brah-
manism.

Very little is known about the intermediate Tirthankars between the 1st and the 22nd except

their names, names of their parents, their height, age, birth-place, cognizance &c. &c.

During the 4th ara were born all the remaining 23 Tirthankaras. In the same period were also born 12 Chakravartins, viz. Bharat &c., 9 Vasudevas, viz. Lashmana Krisna &c., 9 Baldevas, viz. Rama, Balarama &c. 9 Prativasudevas, viz. Ravana, Jarasandha &c.—in all 62, which together with Lord Rishabhadev make up the 63 eminent personages whose lives are narrated by Hemacharya in his great poem.¹ Between the 20th and 21st Jineswaras were born Rama, Lakshmana and Ravana who were all Jains according to the Jain accounts.

It is impossible to give in this short essay a detailed description of their lives. Here will be given the most important events likely to be of use to the workers in this fruitful yet virgin field.

In the Harivamsha dynasty was born Aristanemi, the 22nd Jineswara or Arhat, of sky complexion. His father, Neminath the 22nd Jiva, cousin of Shri Krishna. Samadraviyaya, a famous Yadava was king of Souryapura, near Mathura and brother of Vasudeva was father of Krishna.

1. Trishashtisalakapurusha chaitra.

After the flight of the Yadavas from Souryapura and Mathura, owing to the invasion of Kalkumver, son of Jarasandha Lord of Magadha, Krishna built Dwarka and became king. Once his cousin Arishtanemi or Neminath blew his conch. Astonished at the unparalleled sound of his touch, Krishna feared that he would be deprived by his powerful cousin and so he persuaded the latter, through his wives to marry Ragimati, a beautiful daughter of Ugrasena, King of Jirnadurga, now Junagad.

Neminath's procession started from Dwarkapuri and arrived at the palace of Ugrasena. Here Lord Neminath heard and understood the piteous cries of birds and beasts, captured by Ugrasena for feast¹ according to the marriage custom of the Yadavas. The compassionate Lord was deeply grieved at such a heart-rending spectacle, refused to marry and went away to Mt. Girnar near Junagad where he removed his hair with his own hand and renounced the world. To commemorate the event, the Jains have erected on Mt. Girnar rich and beautiful temples dedicated to Neminath.

1. The Digambaras, however, relate that the collection of birds and beasts were merely for show and not for food and that it was a trick played by Sri Krishna.

For 54 days, the Arhat underwent several penance and on the 55th he got Kevaliship when his four-fold ghati Karmas or heavy actions were exhausted. He got salvation on the very hill at the age of 1000 years.

About 84000 years after the Nirvana of Neminath, according to Jain chronology

Parswanath
born 817 B. C.

and 817 years before christ was born the 23rd Jineswara, Parswanath, son of Asvasena, King of Benares.¹ He was of fine complexion and had hooded snake for his cognizance. Lord Parswanath, after defeating the yavana king of Kalingas, married Prabhawati, daughter to Prasannajit² king of Kushasthala or Ayodhya. Once the Lord spared the life of a serpent burning inside a log of wood in the sacrifice of Kamatha Tapasa, a Brahmana Ascetic.

At the age of 30, he gave up this mundane world and became an ascetic. He practised religious austerities for 83 days, during which time, his enemy Kamatha caused a heavy downpour of rain to fall upon him. But god, Dharnendra, for so the serpent saved by the Lord had been transmigrated,

1. Benares was, at this time, already a seat of piety and learning.

2. Prasannajit afterwards removed his capital to Sravasti.

overshadowed the Lord's head, with his hood as with a chhatra (umbrella). On the 84th day, he got infinite knowledge near Benares. His mother and wife were his first disciples. Then Aryadatta and others became his ganadharas or apostles. The Lord preached his doctrine for 70 years and when he was full 100 years old, he was liberated from karmas and got Moksha or emancipation in the year 717 B. C. on Mt. Summet Sikhara, now called Parasnath Hills in Bengal.

During this period, the conditions of the country were very peculiar. It was split up into several small kingdoms.

Conditions of the country.

Wars of Suras and Asuras, Aryans

and Aborigines had given place to a series of internecine wars among the neighbouring tribes. The society was bound up at the time by an iron caste system. Proud Aryans rarely mingled with the aborigines. Proud Brahmans exercised an unquestioned supremacy over the mass of the people. Moreover variety of occupations and ties of families had divided the whole Aryan nation into small communities. The old child-like joy of the Vedic poets had died away. But in its place a mass of intricate rituals and ceremonials relating to animal sacrifices &c.

had grown up and these, the common people hardly understood. Worship of nature had given way to new divinities.

In literature, the age of poets was replaced by an age of commentators, grammarians, and ritualists. But the dark period was being succeeded by the Dawn of Reformation. Here and there travelling logicians began to maintain their own theories against the whole world.

Now and then, a Parswanath, a Buddha, a Mahavira or a Gosala strove to solve satisfactorily the mysteries of life and the people, quite tired of the haughty and dominant priesthood were ready to hail them. Of course, the priesthood tried to check these intruders but a Kshatriya, a Vaisya or Sudra whose mind was dissatisfied by the orthodox creed could find an entrance to the career of a religious teacher or reformer. Such was the period of transition when Lord Parswanath obtained salvation or Mukti.

The following is the list of spiritual successors of Lord Parswanath upto the time of Lord Mahavira.

Subhadattaji, the Lord's ganadhara or apostle,
Haridatta,
Aryasamudra,

Prabhasuri,
Kesi.

According to Darasanasara a M. S. copy of which I found in the Sanskrit Library of sheth H. G. Jain Boarding School, Bombay, Aryasamudra had a disciple called Pihitasrava who had in his turn, a pupil named Buddhakirti. This Buddhakirti once thought, on the banks of the river Sarayu that a dead fish could be eaten without harm. He, therefore, separated from his guru and founded a religion called Buddhism. This story supplies a reason to suppose that Buddhism may be shown, by future researches, to be an offshoot of Jainism.

In the year 539 B. C. Lord Mahavira¹ the last saviour began life as embryo in the womb of Devananda, wife of a Brahman named Rishabh-datta in the town of Kundagram near² Vaisali, the capital of Videh (Vaisali is the modern Besarh about 27 miles from Patna). Devananda then saw fourteen beautiful dreams and became glad at heart. She narrated

1. Authorities:—Sutrakritanga, Acharanga, Kalpasutra and Trishashtisalapakurushacharitra Parva 10.

2. Or Kotigrama visited by Buddha.

them to her husband who interpreted that she would beget a great man. Now Sakra King of gods became aware of this event by his extensive knowledge (Avadhijnana) and with great pleasure praised the new Arhat; but a moment after, a thought entered his brain that Arhats should never be born in poor Brahman families, and so he ordered a god styled Harinagameshi to remove Lord Mahavira to the womb of Kshatriyani Trisala, wife of Siddhartha, King of Kundgrama, of Kashiya gotra and of the guatrika clan.¹

The Acharanga, book II, part 3, says that Mahavira's parents were worshippers of Lord Parswanath and followers of Sramanas or Jain ascetics and that they tried to preserve the six kinds of life.

Now Trisala had the pleasure of seeing the same fourteen auspicious dreams. Siddharatha interpreted them in the same way as Rishabhdatta had done. The next morning, Siddhartha consulted the interpreters of dreams and they were also of the same opinion.

One day, Venerable Mahavira, out of compassion for his mother, did not stir in the womb. Thinking that her embryo had vanished, Trisala cried out

1. Nattikas of the Buddhist Scriptures.

piteously. So, Lord Mahavira quivered a little to his mother's joy and he resolved that he would not abdicate the world during his parents' life-time.

When Mahavira was born, gods came with presents to pay homage to the child Tirthankara. They showered heaps of silver, gold and diamonds on the palace of Siddhartha who, therefore, named the newly-born, Vardhamana (Increasing one). Splendid festivities graced his birth-ceremony and his father liberated many of his prisoners.

Called the
Vardhamana.

Of his boyhood, Jain books narrate two incidents, one a duel with a god who had come down from Indra's court to test the boy's strength, a duel in which Vardhamana thoroughly discomfited the god. After this duel, the boy Tirthankara came to be called Mahavira (great warrior). The other incident pertains to his school life. He was sent to school as his parents knew nothing about their son's profound knowledge from his birth. So, once Indra came in the disguise of a Brahman and asked Mahavira various questions which the latter answered to the great satisfaction and surprise of his hearers.

Why called
Mahavira?

Mahavira was married to Yashoda daughter to

Sinhavarman, King of Kaundinyapura. A daughter was born to them and she was called Anujja or Priyadarshana. She was married to Jamali, son of Mahavira's sister.

When Mahavira was 28, his parents died and his elder brother, Nandivardhana, succeeded his father. At the age of 30, with the consent of his brother and those in power, he distributed immense wealth among the poor, fasted for two days and a half and became a monk. On the same night, he attained Manah-paryayajnan (knowledge of the thoughts of others).

For 12 years, Ascetic Mahavira reduced himself to a mere skeleton by fasts and various other austerities. He used to fix his attention on the tip of his nose and maintained silence. "He, with a calm mind, bore all pleasant and unpleasant occurrences." He was without wrath and pride, without greed and deceit. The Acharanga says: "He was indifferent alike to the smell of ordure and sandal and to dust and gold."

Seeing some laxity of principles among the follo-

Mahavira a reorganiser and a reformer.

wers of Lord Parswanath, Ascetic Mahavira meditated upon the cause of the evil and found out that the

four vows of Parswanath were, then, inadequate to preserve young monks from the evil and so he saw the necessity of adding the fifth vow of Nihparigraha (calling and keeping nothing as one's own) to the already existing four vows, viz. Ahimsa or non-killing, Sunrita or non-lying, Asteya or non-stealing and Brahma charya or celibacy. Lord Mahavira himself led the way. In the 2nd year of this preparatory period, he renounced all the worldly objects that were with him, even the necessary utensils and clothes, went about naked and accepted the alms in the hollow of his hands. Lord Mahavira met with difficulties in introducing this reform. Some followers of Lord Parswanath, Wardhansuri and others, were provoked but were in the end reconciled and Mahavira's Word prevailed. The reformer, moreover, enjoined compulsory confession (Paratikramana) which was only optional in the times before him. As occasions arose, the Lord made various rules for the monks which are at present found in the Acharanga, the 1st Anga or sacred book of the Jains. Thus we notice that Mahavira was a reorganiser and a reformer of the religion he belonged to, whereas Buddha was a founder of a new religion. But both leaders protested against the Vedic sacrifices, superstitious beliefs, complicated ceremonials and caste-system,

In the 2nd year of this period, Mahavira met
 508 B. C. one Gosala at Nalanda, near Raj-
 grihā, capital of Magadha. The
 Lord did not give him Diksha (initiation), yet Gosala
 followed the Lord for six years of his own
 accord. But after that period, Gosala deserted
 the Lord with a quarrel. He then wandered
 about alone and after two years, founded a
 Ajivika sect. new sect, in Sravasti, called the Aji-
 vikas or Achelakas¹ (i. e. naked)
 and taught fatalism.

To describe all the Lord's sufferings and acts of
 forbearance¹ in these 12 years would fill a volume.
 Suffice it to mention here—how the Lord bore the
 great pain when he was nailed through his ears—
 how he was bitten by a serpent and yet he uttered
 not a syllable, nor did he show any other mark of
 pain—how, with a resolute mind, he carried out
 all his strict vows &c. &c.

When Niggantha Nattaputta (for so Mahavira
 was called by his Buddhist contemporaries after his
 gnatrika clan and as he was the head of the Nigran-
 thas i. e. Jain Monks who were the followers of Lord

1. For a detailed account of his travels, during these
 12 years, see Trishashtīśalākāpurushācharitra Parva 10.

Parswanath) was thus preparing himself for absolute, his knowledge increased. Once engaged in deep meditation and fully prepared, the Lord reached the Kevala state outside the

Mahavira becomes omniscient. town of Jrimbhaka on the bank of the river Rijupalika and under an Asoka tree. Then the merciful Lord determined to preach the Great Truth to all persons without any distinction of caste, colour or creed. He thus began: "This mundane world is full of misery..... Good thoughts, words and deeds lead one to the higher stages of existence while the bad to the lower ones. Don't injure living beings. Don't tell a lie. Take not that which is not given. Observe Brahmacharya, and lead a pure and chaste life". Those who heard the first sermon were highly pleased.

Then the Lord went to the city of Apapa. Here to attend an animal sacrifice of a rich Brahman were invited several of his coreligionists among whom were also present Indrabhuti of the Gautama gotra and his ten brothers,¹ all renowned for their learning and asceticism. When these brothers heard the people admire Mahavira's teachings, they could

1. Their names are Agnibhuti, Vayubhuti, Aryavak, Arya-sudharma, Mandakiputra, Mauryaputra, Akampita, Achala-bhrata, Metarya and Prabhasa.

not bear it and all started to expose the jugglery, as they said, of the new teacher. But coming to the Lord, they were satisfied with his teachings and at last they became his chief disciples or ganadharas. At this time, Chandana¹ daughter of Dadhivahana, king of Champa, also entered the order and became the head of the female section. A few persons who were unable to enter the order, took the vows of a Sravaka or layman. Such was the beginning of the Lord's sangha or community.

The fame of the great teacher rapidly spread all over Magadha. When the Lord visited Rajgriha, its king, Shrenika Bimbisara paid the highest respect to him. This king was also a patron of Buddhism but Jainism had a greater hold on him as he was related to Mahavira through his queen Chelana.²

Meghkumar and Abhayakumar both sons of Srenika and prince Nandishen were also important cou-

1. When Champa was besieged by Satanik, king of Kausambi, between 502-496 B.C. she, by an adverse fate, fell first into the hands of a robber and then of a Sheth Dhanavahana at whose house she fulfilled the great vow of the Lord in the preparatory period.

2. Chelana was the daughter of Chetaka king of Vaisali who was brother of Trisala, the mother of Mahavira.

verts. Abhayakumar brought to Jainism a Greek? prince Ardraka¹ whose life is full of romantic adventures.

When the Lord went to Kundagrama, his elder brother came to pay obeisance to the Lord. Jamali and his wife and many others besides entered the order. Many men and women, betrayed and tyrannized over by those whom they loved, found consolation in the Blessed Lord. Mrigavati, queen of Satanik, king of Kausambi and daughter to Chetaka had attracted, by her matchless beauty, the king of Ujjain. The latter wished to make her his queen when her husband died. By a device, Mrigavati ran away to the Lord and entered his order. She was placed under Chaudana. The Lord also gave refuge to Hala and Vihala sons of Srenika as we shall see in the next chapter.

The Lord as protector.

In the year 483 B. C. Lord Mahavira visited Sravasti where Gosala was the head of the Ajivikas. Hearing the Lord, many Ajivikas followed him. Filled with rage, Gosala went to insult the Lord and killed two of his disciples by his psychic power of destruction. His

1. See commentary to Sutrakritanga.

audacity did not end here. But he shot forth his psychic power against the Lord. It harmlessly rebounded from the latter and struck the sender himself who consequently died after six months.

After these events, the Lord went to Madhyagama. Here he became very ill. His condition was critical and his disciples were alarmed but in the end he recovered and lived sixteen years more to work for his mission.

At this juncture the Great Buddha the rival and contemporary of Lord Mahavira got Nirvana of Gautama Buddha. Nirvana in the eighth year of the reign of Kuniika (Ajatsatru) son of Srenika i. e. in 483 B. C. according to my computation. It is an unfortunate circumstance that we have at present no knowledge of the behaviour towards each other of these two great leaders of men, the one, the reorganiser of the then extant religion, the other, the founder of a new religion. We can only see a dim rivalry from some controversial points in their respective canonical works. We have noted above a Jain story that Buddha was once a disciple of a Jain monk. If this prove to be correct, we will have to show how much did he borrow and how much did he reject from earlier Jainism (faith of

Lord Parswanath). But this problem, I dare not solve for the present. I only request oriental scholars to make researches about this point.

After his rival's Nirvana, the missionary activity of the Lord increased. But a schism

First schism. first troubled him. Jamali¹ revolted against the strict discipline of Lord Mahavira and set himself up as a new teacher.² Anujja, too, followed him but she was afterwards reconverted.

Two years after the first schism, another split was caused by one Tishyagupta. The latter doubted Mahavira's teachings that Jiva (soul) exists in the totality of the molecules of the body and not in each molecule.

But after these two splits, the mission of the Lord was never interrupted. He worked hard, day and night, for his self-imposed task. In this noble work, he had the cooperation and countenance of his relations, the kings of Videha, Magadha and Anga. i. e. those of North and South Bihar). He travelled

1. Mahavira's son-in-law.

2. Jamali taught that unless the whole ghata (pot) is prepared, we can't say that it is prepared at all, versus what Mahavira taught viz. we can call it a ghata even when it is being prepared.

all the year round, preaching and teaching his disciples except during the rainy season. during which he would stay in one place. He spent almost all the rainy seasons¹ in the places north and south of Bihar. Yet he occasionally made long journeys to Sravasti near the Nepalese frontier in the North and to the Parasnath Hills in the South. He used to stay one night in a village and five nights in a town. He always travelled on foot.

The last rainy season of his life, Mahavira passed at Pava (Apapa) a small town in the Patna district. He took his lodging in the office of king Hastipal's court records. Here he got his Nirvana (467 B. C.) at the age of seventy-two. In his last hours, he spoke to those present (Ananda, Kamdeva, Sulsa, Revati and others) many words of spiritual advice and comfort. On this occasion, Indrabhuti Gautama was absent on a mission. When 3 years and 8½ months remained in the fourth ara

1. The following is the list of the places where the Lord passed his forty-two rainy-seasons:—one in Aschigram, three in Champā, twelve in Vaisali, fourteen in Rajgrahi and its suburbs, six in Mithila, two in Bhadrīka, one in Alachika, one in Paisachibhumi, one in Sravasti and one in Pavapuri.

For era of this Avasarpini cycle of time, the Lord breathed his last. His body was washed, wrapped in cloth and burnt on a sandal pyre. Here a stupa was erected to perpetuate this event. At this time, a graha (planet), forboding evil to the Jains, appeared in the sky which Stevenson wrongly supposes to be the comet that appeared at the battle of Salamis (480 B. C.).

To mark the day of the Nirvana of their departed Master, the eighteen confederate kings of Kasi and Kosala met together and instituted an illumination¹ on the day of the new moon ; for they said: "Since the light of intelligence is gone, let us make an illumination of material things."

His community.. Mahavira had at his absolution an excellent community of

14000 Sramanas	with	Indrabhuti	at their head
36000 nuns	"	Chandana	"
159000 lay-votaries	"	Sankhasataka	"
318000 female votaries,	"	Sulsa, Revati	"

Lord Mahavira opened the gates of his church to both Aryans and non-Aryans, to Sudras as well as Kshatriyas and even to Mlechchhas. The essence

His Catholic views.

1. This is the origin of Dipali or Diwali Holidays.

of his teachings was universal love and brotherhood.

In the Aupapatika Sutra, he addressed both Aryans and non-Aryans. A holy man of such catholic views

could not use in his discourses,

He spoke in the popular dialects

Sanskrit, which was at the time un-

derstood only by a few. His object

was to raise the moral and spiritual tone of the masses and so he addressed them in their own dialect.

In his sermons, he made a free use of dialogues, parables, fables and reiterations to make an indelible

impression upon his audience. Wealthy kings and

merchants gathered round this "impressive persona-

lity" and by looking at things from all standpoints

Mahaviraswami vigorously confuted the one-sided

opinions of his opponents. Before this tranquil con-

troversialist of unequalled equanimity

A great contro-
versialist.

learned Brahmans came to give up

their animal sacrifices and the Bud-

dhists to learn what soul is.

In short, Lord Mahavira will always occupy a

foremost place among the benefactors of Humanity

and he was the chief thinker of his times to

recognise the many-sidedness of truth and to

lay stress upon the necessity of studying from

all stand-points.

CHAPTER III.—THE KINGS OF MAGADHA.

FOR better understanding the connection of Jainism with the kingdom of Magadha, I give below a short history of the kings of Magadha.

In the last Chapter, Srenika, King of Magadha

Srenika de- was shown to be much more devoted to Mahavira than to Buddha.
posed.

In the year 492 B. C. he was deposed and imprisoned by his unnatural son, Kunika alias Ajatasatru. Some writers accuse Kunika of parricide. But the Jain writer Hemacharya, in his Parishishtaparva, accounts for the death of Srenika in another way. Yet there is no doubt that the treatment accorded by Kunika to the Royal prisoner was truly barbarous. Now Kunika changed the seat

His son makes of his government from Rajgrahi Champa his capital. to Champa. In the early part of his reign, he professed to be a follower of Lord Mahavira but the events, which took place afterwards, perverted his mind. As a matter of fact, he cared little for religion.

Kunika grew suspicious of his brothers, Hala and Vihala and began to persecute them. They fled from Champa one night and took refuge with

their maternal grandfather Chetaka,¹ who held his court at Vaisali, the capital of Videha. Kunika now asked Chetaka to surrender the princes, but he sternly refused to surrender them, to the blood-thirsty tyrant. Thereupon a terrible fight ensued between the grandfather and the grandson in which the latter was victorious. The noble Chetaka fell on the battle-field. Hala and Vihala sought the shelter of Lord Mahavira which was readily given and they were admitted into the order. Kunika annexed Videha to his kingdom. The detestable sin of Kunika, at last, alienated the sympathies of the followers of Lord Mahavira. This circumstance led him to patronise Buddha. His so-called conversion to Buddhism took place eight years before the Nirvana of Buddha. (491 B. C.)

War between Chetaka and Kunika.

He embraces Buddhism.

Kunika was succeeded by his son Udayin in the kingdom of Champa. Udayin did not like to reign in Champa after his father's death, and so he built

1. Chetaka may be called the constitutional king of Vaisali as the government of Vaisali was vested in a senate of which he was the hereditary president.

Udayin builds
Pataliputra.

Pataliputra in which a fine Jain temple was erected; for, Udayin was a Jain. He was assassinated by

the son of a king whom he had dethroned. Udayin having no child, one Nanda, son of a courtesan by a barber was raised to the throne. With Kalpaka as his minister, a very pious and born Jain, the power of Nanda reached its meridian. There was an unbroken succession of wealthy kings called the nine

• Nine Nandas &
their Jain Minis-
ters.

Nandas. Their ministers were Kalpaka and his descendants. The minister of the ninth Nanda, Dhanananda, was Sakatani who had two

sons, Sthulbhadra and Sriyaka. At the death of Sakatani, Sthulbhadra, having declined, Sriyaka was made prime-minister. In this reign, Pataliputra was attacked by Chanakya, son of a Brahmana named Chanin a devout Jain (315 B. C.) aided by Chandragupta son of a Mayurpushpa's

Chanakya a Jain.

daughter. Chanakya's army being

vanquished, Nanda sent swift horsemen in pursuit of Chanakya and Chandragupta. Both of them fled as rapidly as they could and at last reached Himvatkuta. They entered into an alliance with Parvataka

the king of the mountain country and opened the campaign by first reducing the outlying provinces. They then laid siege to Pataliputra and forced the king to surrender. Nanda was allowed to leave his kingdom. Parvataka was disposed off by making him fall in love with a poisoned girl and then Chandragupta (Sandracottus) was placed on the throne by Chanakya who became his minister. And thus the Maurya dynasty began.

(312 B. C.)
Chandragupta a
Jain.

Chandragupta was convinced by Chanakya of the sanctity of the Jain Acharyas, and so, he with Chanakya liberally gave alms to the Jain monks. Probably in 292 B. C. Chandragupta was succeeded by his son, Bindusar, so called, because a drop of poison taken by his mother, touched him in the embryo stage. After Bindusar, Asokshri, or the great Asoka ascended the throne in 263 B. C. His religion before his conversion to Buddhism was Jainism.

Ashoka's son, Kunäl, being blind, he was succeeded by his grandson, Samprati, who was soon after converted to Jainism by Suhastin, and became a powerful monarch.

The Jain Emperor-Samprati

The grandfather and the grandson have done

for their respective faiths, what Constantine has done for Christianity. Samprati sent Jain missionaries to Kabul, Khorasan, and southern India and erected thousands of temples, dedicated to lacs of newly made images. In his time, Jainism rose to great power. The Maurya dynasty founded by Chandragupta lasted for 108 years. i. e. upto 204 B. C. Pushpamitra, then reigned for 30 years, and then Balmitra and Bhanumitra, reigned successively altogether for 60 years i. e. upto 114 B. C. After this, Nabhvahan reigned for 40 years, upto 74 B. C. and he was succeeded by Gardabhilli King of Ujjain

Gardhabhilli carries off a Jain Monk's sister.

who reigned upto 61 B. C. This Gardabhilli carried off a sister of Kalikacharya, a Jain monk, a disciple of Gunakar Shri, son of Raja

Dharwar. Upon this, the wronged brother went to the Shakas (Scythians,) and persuaded them to attack the abductor, and by his tactics, and miraculous powers, recovered his sister.

In the 13th year of Gardabhilli's reign, the kingdom fell into the hands of the Scythians, who held it for 4 years when they were expelled by Vikrama the well-known king of Ujjain. (See Indian Antiquary, Vol II, Jain Pattavalis and Parishista Parva).

CHAPTER IV.—HISTORY OF JAINISM FROM THE NIRVAN OF LORD MAHAVIRA UPTO THE PRESENT TIMES.

IN the last chapter, we saw that Lord Mahavira like Buddha in the 4th century, before Christ, went through the plains of Behar with a cry of protest against the iron caste-system, and with the announcement "do not kill any living being", and that the Sangha he founded was four-fold, monks, nuns, laymen and women.

We saw also that at the Nirvan of Lord Mahavira, Indrubhuti Gautam, his chief disciple was absent on a mission. Now he learnt on his return, that his master had got Mukti. His grief

Gautam becomes omniscient. knew no bounds but in a cool moment, he became aware, that love had no place in One who is free from passions. He suppressed his friendship for his teacher, and immediately was illumined as a perfect saint. He survived his master for 12 years, and obtained the final beatitude at Rajgrahi at an advanced age of 92.

Out of 11 chief disciples of Lord Mahavira, only

Sudharman succeeds to the headship of the church.

two, namely, Gautama and Sudharman survived him. After the Lord's Nirvana, Suddharman, and not Gautama, succeeded to the

headship of the church, because Gautama was now a kevali, and the knowledge he imparted to his disciples was the result of his own thinking and not as something heard from his master, whereas Suddharman was not a perfect saint as yet. Now Stevenson, Cunningham and Colebrooke have conjectured that Indrubhuti Gautam rebelled against the doctrines of Lord Mahavira and after his Nirvana became Gautam Shakyamuni, the reputed founder of Buddhism. Now this supposition is no longer tenable as the Jain accounts are incontrovertible. When Gautam Indrabhuti got Nirvana in 455 B. C., in the

He Composed 12 Angas V. 11 Upangas.

same year, Suddharman¹ acquired infinite knowledge and the leader-

ship of the church fell upon Jambuswami. The latter was originally the son of a merchant prince named Rishabh-datta of Rajgrahi. Eight rich merchants of the same town had offered their daughters to Jambu for marriage. But before the wed-

1. This Sudharman composed 12 Angas, 11 Upangas and various other works,

ding-day came, Jambu, being influenced by Sudharman's teachings, embraced the vow of perpetual celibacy. Still Jambu was persuaded to marry the brides and after marrying them all returned to his father's house.

On the very night, Prabhava, younger son of Vindhya, king of Jaipur, living the life of a robber, attacked Jambu's house. All the inmates of the house were caused to fall asleep by the robber-magician but the latter's powers were of no avail, upon Jambu.

Astonished at finding Jambu proof against his spells, Prabhava asked Jambu the reason, and was, in reply, told by him that the spells had no influence over him, as he was to enter the spiritual career the next morning.

Prabhava then tried to dissuade Jambu from his intentions. But Jambu, by many interesting tales on morality, though replied to with equally interesting tales by his wives, at last declared his resolution, and he next morning was initiated by Sudharman. Prabhava, too, resolved to be a monk, and after a few days, with his parents' permission accepted Diksha

(Initiation in the ascetic life) in the year of the Nirvana of Lord Mahavira.¹

Suddharman lived 8 years more, and when full 100, was liberated from the thralldom of Karmas, 447 B. C. The next year Jambuswami became a Kevalin. He got absolution in 403 B. C. After him were lost, to men, ten things such as, salvation, kevala etc. This was a sign of the degeneration of the Avasarpini or descending cycle of time.

(10) Prabhavaswami succeeded Jambu as yuga-Prabhavaswami pradhan (the best of the age) and remained head of the Sangha, upto his death (and not Nirvana which was impossible) in 397 B. C. In this year, it is said, the sixth Acharya from the Lord Parswanath enshrined the image of Lord Mahavira in Upkeshpattan, and at this time, originated Oswals and Shrimals after the towns of the same name. The next spiritual successor was Shayambhava, who was originally a staunch Brahmin but afterwards converted to Jainism, by Prabhava's disciples, when he was celebrating his sacrifice. He was the author of Dasvaikalika, composed for his son-disciple Manaka. He died in 349 B. C; he was

1. Authorities:—Jambuswami-charitra and Parishista Parva.

followed by Yashobhadra who died in 319 B. C. Then came Sambhutivijaya, who, in turn, was succeeded by Bhadrabahu, (in 317 B.C;) the well-known

Bhadrabahu and his works. author of Niryuktis, or the commentaries on the 10 canonical works or sutras. His other works are:—

a work on astronomy called Bhadrabahu-samhita, the well-known उपसर्गहरस्तोत्र, कल्पसूत्र which is regarded as the holiest book by the Jains, व्यग्रहार, बृहत्कल्प, दशश्रुतस्कन्ध etc. It is said, his brother and fellow-monk was Varahmihira, the astronomer, who afterwards became an apostate. It was in Bhadrabahu's time, that a severe famine, lasting for twelve years, took place. To escape from its ravages Bhadra-

A party of Jains migrated to the Carnatic. bahu, emigrated to the Carnat country in the south of India. Over those that remained at home, Sthulbhadra enjoyed the supremacy. This Sthul-

bhadra was the son of Shaktala, a Jaina prime-minister to the ninth Nanda as related above. In his father's life-time, he was a lover of a harlot, named, Kosha but at his father's death he was called upon by the King to act as a diwan in his place. But Sthulbhadra, as we have seen, declined in favour of his younger brother, Shriyaka, and, being disaffected-

ed with the world, took Diksha. In his monastic life, once he lived in the house of Kosha, for a whole monsoon, but came back pure and unstained.

Towards the end of the famine a council assembled at Pataliputra (Patna) in the absence of Bhadrabahu. It collected only 11 Anga's and found missing the twelfth Anga called हयगिरि which contained fourteen Purvas. So the

The Council of Patna.
Collect only 11 Angas, the 12th being lost.

council invited Bhadrabahu, who was then in Nepal but the latter could not come as he was engaged in his austerities, 309 B. C. So Sthulbhadra, with five hundred monks, was sent up to him by the Council. Sthulbhadra alone learnt and understood the 10 Purvas in Nepal, while of the remaining Purvas he learnt merely the text and that too, with the condition, that he should not teach his successors the text of the last four Purvas. The troubles of the famine also produced a change in the man-

nners and customs of the Jains. Nakedness was the practice of Lord Mahavira and his immediate followers. But gradually this rule was slackened, and wearing of clothes was allowed to the

The manners of the Jains undergo a change owing to a famine.

weaker members of the ecclesiastical community. But in these disordered times, the rule of nudity was wholly abandoned by the monks who did not emigrate either to Carnatic or Nepal but remained behind in Behar. They were constrained to put on some sort of dress and generally wore white garments. On the other hand, the zealous, self-exiled monks strictly observed the old rule. When the emigrants returned home, on the restitution of peace and plenty, they refused any longer to hold fellowship with the party that had abandoned the ideal practice of nakedness adopted by Lord Mahavira and the two parties remained, from this period, quite distinct from each other. Here were sown the seeds that grew up afterwards into the divisions of the Jain church—the Digam-bars and Svetambers. For, this one point of difference concerning the wearing of clothes led to many others. The canon, as collected by the council of Patna was not acknowledged by the zealous conservative party which, therefore, declared that the Angas and Purvas were lost to them. Here it may be imagined that the Council of Patna might have introduced many things that provoked that party during the collection of the canon. The diffe-

rence however did not result in a definite split at once, but some centuries later, when the final separation took place in the year 142 A. D.

Bhadrabahu was succeeded in 297 B. C. by Sthulbhadra who remained head of the church upto his death in 252 B. C. We have already seen in the chapter II, that during the life-time of Lord Mahavira, twice was his missionary activity placed in danger by two schismatic movements headed by Jamali and Tishyagupta.

Again at this period i. e. soon after the death of Sthulbhadra 3 more schisms took place in the Jain Church. In 251 B.C. one Ashadha Acharya headed a schism called Avyakta. Four years later the Jain Church again saw a split, headed by Ashvamitra, the Kshanikavadin. In 239 B. C. Ganga led the fifth schism. I have got very little space to deal with the teachings of these various schisms. Again the materials at my disposal are very few. But we can at least see their effects upon the Jain Church which was at this time in a very perilous state. For, the peril is evident if we put together these schisms, the conversion of Asoka to Buddhism and the dissatisfaction of Arya

Three more
Schisms of the
Jain Church.

Mahagiri at the conduct of Suhastin as will be mentioned below. But this peril soon vanished under the leadership of Suhastin and the reign of Samprati.

The next leader of the Church after Sthulbhadra was Arya Mahagiri, who followed the ideal practice of nakedness, though this custom जिनकल्प had fallen into disuse. His grand disciple, Umaswati, was the author of the famous work तत्त्वार्थसूत्र. Umaswati's disciple, Shyamacharya, wrote Pannavana Sutra, one of the Upangas. Shyamacharya died in 91 B. C.

His grand disciple Umaswami author of तत्त्वार्थसूत्र.

After Mahagiri came the most important patriarch, Suhastin, under whose leadership, the spread of Jainism was uncommonly vigorous as is apparent from the large number of kulas or shakhas (branches) that sprang up in his time, owing to his numerous pupils. He brought to the Jain faith Samprati, the grandson and successor of Asoka. Samprati in his previous birth was a beggar who was given food by Suhastin. Once Samprati met Suhastin in Ujjain and was

Vigorous spread of Jainism.

reminded of his former birth. Now Samprati took up the cause of Jainism and tried his utmost to spread it over the civilized and uncivilized countries. He liberally gave food and other necessities to the Jain monks.

Although the alms with which the monks were thus supplied were expressly forbidden by the regulations of the church, Suhastin Suri, afraid of offending the religious zeal of the king, dared not raise any question. Thus, according to a prophecy, after Sthulbhadra, the conduct of the Jain monks began to slacken. Aryamahagiri, therefore, severely blamed Suhastin, and with a resolution to separate from him left Avanti or Ujjain (Eastern Malwa). He went to Dasarnabhadra, and there starved himself to death. It was in the time of Suhastin, that Avantin Kumar, a rich man's son, took Diksha. Being unable to long sustain the hard life of an ascetic, he, too, fasted himself to death. At the place of his death, his son erected a magnificent temple which afterwards became famous as the temple of Mahakala in Ujjain.

Suhastin died in 177 B. C. After him came successively Susthita Suri, and Indradiinna. It was during the headship of the last Suri, that Kalika-

charya, who destroyed the dynasty of Gardabhilli in 61 B.C., flourished. We noticed in the second chapter, that the Jain clergy were called Nigranthas, in the time of Lord Mahavira. The same name was then also applied to the Jaina Sangha collectively as

Nigrantha Gachha but the name Nigrantha changed to Kotika. was changed to Kotikagachha,

(crore) in the time of Susthitasuri as he recited Surimantra or the secret incantation given by the Suri or preceptor for crores of time.

Then lived the famous Siddhasen Devakar. He was the son of a Brahman minister, in the court of Vikramaditya, Famous Siddhasen Divakar the king of Ujjain and the expeller of Scythians. He was very learned, but proud of his knowledge. In religious discussions he was defeated by Vriddhavadi who thus became his Guru. Vriddhavadi was an able Jain controversialist of the time and a disciple of Skandilacharya.¹

First of all, Siddhasen persuaded king Vikrama

1. The same man who convened at Mathura, a council under his presidentship to collect the scriptures and what was recovered is called Mathuri vachana. He was separated from Devardhi Gani by a line of 6 Acharyas.

Converts Vikrama to Jainism.

to embrace Jainism. Then he went to Chitod and thence to Kumarpur.

Devpal, king of Kumarpur, was

made also a convert to Jainism. It was this Siddhasen who once thought of rendering the whole Siddhanta, the Jain canon, into Sanskrit, but he was prevented from doing so by the Sangha. He repented of his foolish idea and to atone for the sin, he wandered for about 12 years without uttering a single word. When this period was over, he composed such well-known verses as the Kalian Mandir and by its mystic powers proved to the people, that the then existing temple of Mahakala was originally a Jain temple, and by acts, such as these, he again strengthened Vikrama in the Jain faith.

Let us now revert to the Pattavali. From it we

find that the third spiritual descendant after Indradinna was Vajraswami.

Vajraswami. He was a great, learned and mystic Acharya. He had a sharp and marvellous memory and mastered the whole canon during his infancy. He was the seventh and last Acharya who knew the ten Purvas. During the Acharyaship of Vajraswami one Rohgupta, a disciple of Guptashri, a Jain Sadhu, separated from the Jain Church and led the 6th

The 6th schism
of the Jain Church

schism called no-jiva Sthapana in
71 A. D. He was of Uluk Gotra.
Though his preceptor refuted his

views, he was obstinate, and so he was exiled by the
king of Antaranjika. He taught that there are three
constituent elements of the universe viz. Jiva, Ajiva
and Nojiva. His disciple was Kanad, the well-known
founder of the Vaisheshika school of philosophy.

Once upon a time, when Vajraswami was travel-
ling in Northern India, he found the Sangha of a
town starving to death, owing to a dreadful famine.
At the request of the Sangha, he produced, by his

Magical powers
of Vajraswami.

magical powers, a very large carpet
on which he asked the four-fold
Sangha to stand. The carpet flew

in air with the Sangha and reached the town Puri
where ruled a Buddhist king. To this place he
brought from the eastern countries flowers for worship,
by his occult powers, as the Sangha could not get them
from the town owing to the king's prohibitory order.
By such miracles, the king and his subjects adopted
the Jaina creed. Vajraswami also brought to the
Jain faith many Brahmins of the Tapasa sect.

It was in Vajraswami's time that Javadsha, a

Javadshah. rich man's¹ son repaired some old temples on the Mt. Satrunjaya and Vajraswami celebrated the Pratishtha or dedication ceremony 52 A. D.

Under him Aryarakshita² learnt the nine Purvas in the town of Puri, but while the yamakas of the tenth were being learnt, his study was interrupted. He then went to his native town Dasapura and and brought its King and his own parents to the Jain faith.

His pupil Goshta Mahāḥ envious of his fellow pupils headed the 7th schism of the Jain church in 117 A. D. From Vajraswami are derived all the divisions of the Jain church which exist at the present time.

After Vajraswami came Vajrasena, during whose headship, four separate branches were established after the names of 4 sons, viz Nagendra, Chandra, Nivarta and Vidyadhara, of a rich Jain merchant Jindasa of Soparaka. During this headship the

1. Bhavad of Kampilyapura who was granted Madhumati (Mahuva) near Bhavnagar and 12 other towns in its vicinity by King Vikrama.

2. A Brahmin's son who was advised by his mother, a devout Jain lady, to study Dristivada after he had learnt all the Hindu Shastras.

Digambaras finally separated from the main Church, 142 A. D.

Dharmasagar ascribes the origin of the Digambar sect in his *Pravachana Pariksha*, to Sahashramalla Visamvadi, alias, Shivabhuti, a disciple of Arya-krishna as follows.—

Once upon a time, Aryakrishna rebuked Shiva-buti for having accepted a costly blanket from a layman of Rathavirpura and advised him to return it. Shivabhuti disobeyed. His Guru, therefore, tore it to pieces when he was absent. On his return, he was excited on seeing the fragments of the blanket so much liked by him. Then he resolved to possess no worldly object, not even the necessary clothes, and thus revived the original practices of Lord Mahavira and himself went about naked. His sister, too, followed him and asked his permission to go about naked. Shivbhuti prevented her from doing so and preached that women could never be liberated from the net of this world. He had two disciples Kaundinya and Kattavira.

<p>The main differences between the</p> <p>Points of difference between the two divisions.</p>	<p>and Digambers are that the monks of the latter go about naked and that their images have no eyes of crystals and are not decorated by</p>
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ornaments etc. Other differences are insignificant. They admit that Sutras are composed by Ganadhars but they look upon them as having been forgotten. They have also a long line of Acharyas who have written many great and important works. Of these Kundakundacharya, Amritachandra Suri, Akalanka

and Samant Bhadra are the most Their famous Acharyas. conspicuous. In Philosophy they all agree with the Svetambers; the differences are only found in a few historical points and ceremonies. Their Shastras-Jayadhavala, Maha-

dhavala, their Purnas and other so Their rich religious literature. many religious works, fully expounding the doctrines of the Lord, fairly rival those of the Svetambers. They give the following list of Acharyas who came after Jambuswami upto 216 A. D.

Vishnu, Nandimitra, Aparjita, Govardhan, and Bhadrabahu, all these five knew 12 angas. After Bhadrabahu came Vishakhacharya, Paustilacharya Kshatriya, Jaysen, Nagsen, Siddhartha, Dhrutishena, Vijaya, Budhiman, Gangdev and Dharmasen, all these eleven knew 11 Angas and 10 Purvas.

Then lived Nakshatra, Jaypala, Pandu, Dharmasen and Kansacharya, these five remembered only

the texts of 11 Angas. Then came Subhdev, Yashobhadra, Mahiyasha, Lohacharya, these four knew only one Anga.

Shri Chandrasuri followed Vajrasen. He gave

Kotikagachchha
becomes Chandra-
gachchha.

his name to the Jains (Swetambars)

who were upto this time called the
kotikagachchha. Henceforward the

Swetambers came to be called

Chandragachchha. Under the next headship of the
Samantbhadrasuri, the name Chandragachchha
again gave place to Vatavasi as the head, who was a
very learned man, generally lived in a forest of Banian
trees. During the next Acharyship Nahad, a Jaina
minister to the king of Karanta, built a temple at
Satyapur dedicated to Lord Mahavira.

Then the spiritual throne was occupied by Mana-

Plague of Taxi-
lla suppressed by
Shantistotra.

dev. He composed in Nandol the
verses called Shantistotra contain-
ing many Mantras with a view to
suppress the plague of Taxilla.

(modern Gazni). On account of austere penance
he was served by 4 goddesses.

The next spiritual descendent was Manatunga,
the illustrious author of Bhaktamar Stotra. He

taught the Jain doctrines to the King Bhoja¹ and had a powerful influence over the Naga King. We really do not know which king Bhoj is meant here.

We have got a very scanty knowledge of the incidents of this period. We have not got even a connected history of those incidents. Some statements in many books about dates etc. are even contradictory. Here we find the words of the Imperial Gazetteer 1907, to be quite applicable. Many Jain books ought to be studied, and thorough investigations made, before a connected history of the order can be written.

In such an untrodden path I think it more suitable to take notice of separate and detached events, to arrange them chronologically as far as possible and to defer, for a future occasion, to write a connected history. In this trackless, pathless, dreary wilderness one stumbles as he proceeds further. But proceed I must, heedless of results. Let me then resume the subject.

Dhaneshwar Suri the well-known author of Satrunjaya Mahatmya instructed Siladitya, King of

1. Authorities:—प्रभावकचरित्र and Atmaramji's Jain tatvadarsha.

Vallabhi, to restore the temples of Satrunjaya and other Tirthas and so the King did. It is also said that the Bauddhas were defeated in religious controversy by the Jains at his court. I fear to give any date, for none is satisfactory. (Probable date is 420 A. D.)

Vallabhi was destroyed by a Georgian invader from the North West (524 A. D.). Ratanshah, a millionaire of Kashmir, seated the image of Nemnath on Mt. Girnar (553 A. D). Council of Vallabhi probably met in 513 A. D.

Then lived the famous Haribhadra Suri, author of षड्दर्शनसमुच्चय in which he refutes the arguments of all the six schools of philosophy. He lays claim to impartiality in the very first verse:—

Haribhadrasuri,
author of
षड्दर्शनसमुच्चय

न मे भ्राता महावीरो न द्वेषा कपिलादिषु ।
युक्तिमद्वचनं यस्य तस्य कार्यः परिग्रहः ॥

Mahavira is not my brother; I hate not Kapila and others; word based on Reason must be accepted.

Thus he is ready to adopt whatever is best in this world. He wrote a commentary on the Dasa-vaikalik Sutra. He sent two of his pupils to learn Budd-

bism in the Buddhist dress. The Buddhist Acharya came to know of this trick and killed them. Then Haribhadrasuri, in his wrath, thought of killing all the 1444 Buddhist students of the homicide Guru by his supernatural powers, but a moment after repented of his sinful idea, and to expiate the sin, he wrote 1444 small treatises on various subjects. He went to heaven in 529 A. D.

After a period of 200 years about which we know very little, Yashodevsuri ascended the spiritual Gadi. In his time Vanrajchavda founded Anhilpur Patan in Gujerat in the year 745 A. D. His spiritual adviser was Shilgunasuri. At this time was born Bopabhatta in 743 A. D. a famous Jain monk who was the friend and adviser of Ama, King of Gwalior. In the year 937 A. D. the head of Swetamber Church was Udyotansuri who divided the headship among 8 Acharyas such as Servadevsuri and others under a Banyan tree near Teli, a village on Mt. Abu. From this time the former name Vatavasi was changed to Vadagachchha.

Sarvadevsuri initiated Kunkan, a minister of the town of Chandravati.

In 972 A. D. Dhanpal wrote Deshinamamala,

Date of Deshi-
namamala.

and in 1038 A. D. Shri Shantisuri wrote a commentry on Uttara-dhyayan. In 1015 A. D. was born

Abhayadev Suri, the reputed author of the commentaries on the 9 canonical works, Jayanti Huna Stotra etc. He died in 1078 A. D.

In 1059 A. D. Mandlika, King of Sourastara (Kathiawad) repaired the temple of Neminatha¹ on Mt. Girnar, and roofed it with gold plates.

In 1039 A. D. Vimalshah, a porwad merchant prince of Anhilpur Patan, purchased a part of Mt. Abu for as many silver coins as covered the ground, he bought and spent 56 lacs of Rupees in levelling the side of a hill and then built a temple dedicated to Adinatha which cost him 18 crores of Rupees.

In 1077 A. D. was born the famous Ajitadevsuri. He ascended the spiritual throne in 1117 A. D. and died in 1163 A. D. It was he who defeated the Digambara controversialist, Kumudchandra,² in the court of Sidharaj Jayasingh, King of Gujerat, 1125 A.

1. Inscription at the gate of Neminath's tank.

2. Contemporary of चण्डिका a Jain writer on poetics.

D. by bringing forward the example of Marudevi and others to prove that women can get salvation. There were present at the time of this dispute, Devsuri and Hemchandracharya. Ajitadevsuri composed an important work, Syadvad Ratnakar, which contains 8400 verses, a work which fully expounds the Jain philosophy.

During the reign of Sidharaj Jaysingh, the Jains

Jains in the reign of Siddharaj Jaysingh.

held a tolerably good position. His military officer Sajan rebuilt the temple of Neminatha on Mt. Gir-

nar. The King often visited the hills of Satrunjaya and Girnar, and made many endowments in connection with them. He greatly respected Devchandra, the preceptor of Hemacharya. But, under his successor Kumarpala, the Jains rose to a great power. Jainism became the state religion of Gujerat. His reign, which lasted from 1142 to 1173 A. D. was a reign of great prosperity to Jainism.

In it, Jain religious doctrines of Ahimsa exercised a beneficial influence upon Hinduism which is never forgotten. For, the king forbade animal sacrifices throughout his kingdom. The king became a staunch Jain and assented to the twelve vows

Jainism a state religion.

of a Jain layman, and erected rich temples at various places in Gujerat such as Shatrunjaya, Girnar, Tar-

anga etc. He spent a large amount of his wealth in donations. His spiritual adviser was Hemacharya¹ the

well-known encyclopaedist writer

Hemacharya,
Guru of Kumarpal

of the 11th century. He composed

3½ crores of verses in all. He was

man pious and profound and wiser even than Shakespere and had a memory for surpassing that of Macaulay. The most important of his works are सिद्धहैम a grammar dedicated to the King Siddharaj and written in 15 days, Jain Ramayana, Dvayasraya, Abhidhanchintamani and three other dictionaries and Kumarpal-charitra. His works on medicine and yoga are very valuable.

After the death of Kumarpala, the Brahmans

reestablished their power, and under

Jainism and successors of Kumarpal.

his successor, Ajepal, the reactionary movement set in. Much of the

work of Kumarpal was undone by

him. Every day saw several Jain temples razed to the

1. Born 1081 A. D. initiated 1093 A. D.

Suripada 1109 „

Died 1172 „

ground and many Jain leaders were persecuted. But Ajepal's career was too turbulent to last long. He was assassinated by a door-keeper.

In the next reign of Bhola Bhima again the Jains rose to a high position, Amarsinha, a pious Jain monk, being the adviser of the King.

The 12th century saw a great number of sects and subjects in the Svetambar division of the Jain Church. Perhaps this period may be fixed as the beginning of the present dissensions, and hence lack of unity among Jains.

The Jain Church begins to be split up into a number of small sects. Now and then a Vastupal, a Hemacharya, an Atma-ramji, a Virvijaya stood up one by one and tried to bring the Jain church to its former splendour and to make it a united whole but the breaches made at this period were hardly filled up, and there still exist want of unity and co-operation among the present Jains.

In the year 1102 arose Punamia gachchha. Its founder Shri Chandraprabhacharya, being jealous of Munichandra, the famous Tarkika Shiromani and a great Jain ritualist, who was his fellow-pupil, pro-

Punamia gach-
chha.

pounded the doctrine that laymen can only celebrate the Pratistha ceremony and can perform Upostha or Paushadha on the full moon-day. Munichandra tried in vain to persuade the originator of this sect by writing a work on Jain rituals named पाक्षिकसंहिता. 5- This sect denies the authority of Mahanishitha Sutra and Upadhan rites.

In 1148 A. D. originated the Kharatara gachchha. Its founder Jinadatta was a staunch Kharatra. sectarian. He was, therefore, called Kharatara i. e. harder by the people. But he gloried in the new appellation and willingly accepted it. 10

In 1157, another gachchha took its rise. This subject of the Punamia gachchha Anchala. was founded by one Narsingh who then changed his name to Arya Rakshit.

The name of the sect comes from anchala, i. e. the end of the garment which can serve the purpose of Muhapatti, a mouth cloth, according to these sectarians.

In 1180 A. D. arose Sardha Punamia Gachchha. Once Kumarpala, King of Gujerat dismissed, from his court, an acharya of the Punamia Gachchha as he did not observe the rules of a Yati.

Sardha Punamia
Gachchha 1180
A. D.

So Sumatisinha, another Acharya of the same gachchha when asked who he was, called himself a Sardha Purnamiyaka and this name descended to his followers.

In 1194 A. D. Agamikas or those who recited the three thuis (Skr. Stutissacred verses) formed a new sect under Silangasuri and Senabhadra Suri.

Agamikas 1194
A. D.

They taught that one should not worship and praise the Kshetradevatas (gods of the country).

This separatistic tendency did not stop here. It increased in the succeeding centuries, finally splitting up the Jain Church into a large number of divisions and subdivisions. It is this tendency which is the cause of its decline in the next few centuries. Formerly, the establishment of branches or divisions were the result of inconvenience owing to a large number of pupils &c. whereas, now these were due to jealousy, selfishness, doubts and enmity.

Let us again take up the Pattavali. The third spiritual descendent after Ajitdevsuri was Jaggachandrasuri who reformed many religious rites which had, at the time, degenerated into mere forms. Raja of Aghatpuri (in Mewad) once met him on the way.

Looking at his emaciated body, owing to severe austerities, the King called him Tapeswari. From this time the name Vadagachha was, once more, changed to Tapagachha in memory of this event. This name since then continues upto this day. The Tapagachha has at present 12 gadis or seats of their Sripujas (heads), the principal of whom lives in the Jaipur territories where he is greatly respected both by the king and his subjects.

After him came Devendrasuri who initiated in 1245 A. D. Virbhavala and his brother, sons of a wealthy Shett Jinachandra of Ujjain. He once went to Stambhatirtha (Cambay). Here he found a Jain Acharya, Vijayachandra, who was formerly a record-keeper of minister, Vastupal. Vijayachandra taught and practised many things quite in opposition to Jain principles. In Palanpur, people honoured Devendraswami and gathered in crowds to hear him. Here with great pomp, he offered Suripada to Virbhavala and named him Vidyananda. This Vidyananda has written a grammar. Devendraswami, too, has composed many works on rituals¹ and many commentaries upon a number of philosophical works. He died in 1270 A. D. in Malwa.

1. श्राद्धदिनकृत्यसूत्रवृत्ति etc.

In his time lived Vastupal and Tejpal brother-ministers of the King¹ of Gujerat.

Vastupal and Tejpal.

In 1231 they erected on Mt. Abu a temple, near that of Vimalshah, in

the front-wall of which there are two niches ornamented with elegant and exquisite designs unequalled in India. They were great warriors and helped their King in his wars with the neighbouring princes. They led large numbers of Jains on pilgrimage to various holy places and raised Jainism to a state of splendour only next to that of the time of Kumarpal.

Under the next head of the Jain Swetamber main Church, lived one Prithvidhara, a Jain minister to the King of Mandapachal. Prithvidhara erected many Jain temples and opened many libraries. He was a great influential man in the court of King Sarangdeva of Gujerat.

Dharmaghosha, the next head of the Church, was a mystic man and wrote many works.² He died in 1300 A. D.

1. Virbhavala.

2. सुप्रधर्ममेतिस्त्व, कायस्थिति, भवस्थिति, जयवृषभ-स्तोत्र. etc.

Then took place the religious atrocities of Allauddin known as Khuni. Jain as well as Hindu temples were desecrated and destroyed and mosques built with the materials. He took away a large number of Jain books and burnt not a few. Owing to such a state of vandalism, the Jains happened to have underground libraries and began to allow no stranger to enter them. But such ideas and habits, most necessary in those days of sacrilege, should not now be entertained and followed in these days of peace, civilisation and equality of rights.

But the same King Allauddin was kind at another time. He gave a valuable garment and a erman in the town of Runa to one Ramchandrasuri, a great Jain dramatist, poet and rhetorician of the time. He has written one hundred works. It is said, he was one-eyed.

In 1306 A. D. Merutunga wrote the well-known work प्रबंधाचिंतामणि. According to Weber, he was a fellow-pupil of Jayashekher of Anchalgachha, the author of उपदेशचिंतामणि.

Somaprabhasuri, the spiritual successor of Dharmaghosa has composed जितकल्पसूत्र, श्रीमच्छर्म and various prayers. He died in 1316 A. D.

Some of the works of his successor, Somatilaka-suri,¹ are बृहन्नव्यक्षेत्रसमास, सत्तरिसयठाण &c. His disciple² was the author of उषितभोजन, यवराजक्रुपिकथा &c. and was a great master of Mantras. Another³ of his disciples wrote स्थूलभद्रचरित्र & देवाःप्रभोऽयमिति Stotra. At this time lived Ratnashekhar, the well-known author of श्रीपालचरित्र. He was much respected by King Ferozshah Taghlaka. The disciples of the next head of the Church were very learned and have composed such works as सिद्धांत-कल्पकोद्धार, विश्वश्रीधर, क्रियारत्नसमुच्चय. etc.

Somasuri next occupied the holy throne. He followed the Jain doctrines to the letter. His important works are योगशास्त्र, उपदेशमाला, पडावश्यक &c. He died in 1442 A. D. His successor Munisundarasuri was a very intelligent Acharya with a marvellous memory and has added many works to the Jain literature, the chief of which are उपदेशरत्नाकर and चतुर्वेद्यविशारदनिधि . &c. He suppressed a plague by his संतिकरस्तेत्र. He advised the Kings of Chand, Var, Dhar and Sirohi to issue proclamations of non-

1. Died in 1367 A. D.

2. Chandrashekhar.

3. Jayanandasuri died 1348 A. D.

injury to animal life and stopped the destruction of the harvest caused by locusts in the last named place. He died in 1446 A. D.

The next Acharya was Ratnashekhar a great Jain writer on Jain rites and ceremonies. His important works are:—*श्राद्धसूत्रवृत्ति*, *आचारप्रदीप*, *श्राद्धप्रतिक्रमण-विधि* &c. He died in 1460 A. D.

At this stage of the History of Jainism, the Jain Church was again subdivided into still more numerous sects.

An amianuensis of Ahmedabad, Lunka by name, omitted some discourses relating to image-worship, while he was copying some books. Being rebuked for doing so, he was enraged and he founded the sect of Lunkas in 1452 A. D. in Limbdi (Kattiawaḍ) by the help of a Bania Karbhari Lakhamsi. Lunka taught that idols should not be worshipped. He accepted only 31 Agamas and introduced many changes in the Avasyak Sutra to serve his own purpose of repudiating Image-worship. In 1467 A. D. Bhanak, a Forwad Bania of a town near Surat, became the first monk of this sect. He made some changes in the mode of dress and the Lunkas, consequently,

came to be called Veshadharas. Later on, this sect was further subdivided into three sub-divisions.

In 1509 the Katuka or Kadva sect was founded by one Katuka a Veshdhara. The Katukas. Katukas admitted three thuis (stutis) and declared that there was no true sadhu or monk at the time.

Bija Vandhya Matta, a disciple of Nunak, a Veshadhara founded a sect after his name. Bija or Vijayji in 1515 A. D. He preached Pakhi Matta. on the full moon day and Pajusana on the fifth of the month of Bhadarva.

Two years later, in 1517 A. D. Paschandra, an Upadhyaya of the Nagpuri branch Paschandra. of Tapagachchha, quarrelled with his guru, and established a new sect after his name. This sect still exists in Cambay. He borrowed much from both the Lunkas and the Tapas. He taught Vidhivada, Charitanuvada and Yogasthitivada. This sect denies the authority of Niryuktis, Bhashyas, Churnis and Chhedas.

The Dhundhia sect was founded by in 1653 A. D. by one Lavji of Dashastri-mali caste who lived in Surat. Dhundhias or Sthanakawasis. Being disgusted with the world, 1653 A.D.

he became a disciple of a Lumpaka or Lunka or Lonka Yati. He found his guru somewhat loose in Achar or practices as laid down in the Canon. So, he left his teacher, with two of his friends and tied a piece of cloth over his mouth. As the people did not like their novel dress, they had to live in some old houses, then called Dhundha, in Gujerat. Yet they persisted in their views and at last succeeded in converting many Lunkas to their faith. This sect does not worship idols. Its followers do not generally learn grammar and are very scrupulous about the use of water. They admit only 32 canonical works. This sect was later on further subdivided into many subsects.

While this movement against image-worship was fast progressing, Anandavimal who became a suri in 151 A. D. made great efforts to check it. He held debates with various sectarians and refuted many. His disciple, Vidyasagara, a great impressive ascetic, travelled through Marwad and brought the Kharataras of Jesal-
 Attempts at union. mir, Bijayjis of Mewad and Lunkas of Mokhi to the main Church. He silenced Paschandra at Viramgaum. Anandvimal restored the Jain practices to their original mould and exercised great

influence over the king of Soratha. He died in 1539 A. D.

Then came Vijayadansuri by whose advice Gotaraja alias Malik Sri Nagdala, minister to king Muhmmad led the Sangha on a visit of various Tirthas.

In the latter half of the 16th century lived Hiravijayasuri, a great learned theologian and controversialist, who convinced, in his interview, Great

Akbar of the noble principles of Jainism. In consequence of this, the Emperor gave the Jains some of their books which were, at the time, in the possession of the Mahommedans, who had already burnt many of them. The Emperor also issued a firman, conferring upon the Jains, various rights concerning their holy places of worship and suppressing animal slaughter where the Jains lived. An inscription on Mt Satrunjaya records the benefactions of Akbar granted in 1589 A. D.

Akbar's benefactions and firman

Pratabsinha, Rana of Udaipur, in his struggles with Akbar, was assisted by a Jain, named Bhamasha, with an army of a thousand men. Col. Tod writes that owing to this event, the queen of Udaipur even now receives with great ceremony any Jain ascetic who might happen to visit the city.

In the beginning of the 17th century two disciples of Vijayasensuri went up to the Emperor Jehangir and taught him some principles of Jainism. The result was that he, too, like his father gave the Jains many important rights and did much to prevent injury to animals by issuing a special firman.

Under Shah Jahan, Murad Baksha, Governor of Gujerat made another grant in 1657 to Shantidas Jhaveri, a Jain jeweller to his court. He also confirmed the former sanad of Akbar, prohibiting any taxation on Sravakas or Jain Pilgrims.

Then came the Reformation, truly speaking the Restoration in the Swetamber main Church.

At this period, the Acharyas and other monks had become addicted to the pleasures of the world and they used to appropriate Upasrayas and temple-treasures to themselves. The existing Church became corrupt and many abuses found their way into it. To stop this torrent of wickedness, some learned sadhus of the Lutheran type such as Satyavijaya, Yashovijaya and Ananda ghanji, in the latter half of the 17th century, sacrificed their wealth and power and abandoned their worldly pursuits. They then began to practise the severe and pure Achara as taught and followed by

Lord Mahavira. These bold reformers protested specially against **परिग्रह** i. e. keeping worldly things in one's possession, and these protestants of the Jain Church began to put on yellow garments as distinguished from the white garments worn by Jain yatis or ascetics from the time of Subastin. After once they had adopted **परिग्रह**, some of them continued their habits of wearing garments &c. and are now called Gorjis or Yatis. While the yellow-clad are called Samvegis.

This Yashovijaya was a learned Logician and philosopher of his time. He was a famous Jain scholar among the Hindu Pandits of Benares. He has written in all 100 books, the most famous of which are:—**अध्यात्मसार, ज्ञानसार, स्याद्वादकल्पलतिका, शास्त्रसमुच्चयवृत्ति, नयचक्रोद्धार**&c. Anandaghanji has written many poems in Gujerati and Hindi. He was a real reformer of Jainism.

Then lived Pandita Viravijaya, a learned sadhu who composed various Rasas and Pujas and thus made large contributions to the Gujerati literature.

The recent eminent Jain writer was Atmaramji, who wrote many works in popular style, thus bringing home the Jain philosophy to the masses.

In 1893 Virchand Raghavji, a Jain philosopher was sent as a delegate to the Parliament of Religions held at Chicago. There he tried his best by his learned lectures to make the Americans acquainted with the Jain Philosophy.

The Jains of the present day are now becoming aware of their disunion, want of cooperation, the wretched condition of their valuable manuscripts and the general ignorance of their own religious literature and are, therefore, slowly but surely, making great progress towards the amelioration of their community, by holding annual conferences.

The present activities-

Before we close the present chapter, let us take a general survey of the History of Jainism after the Lord Mahavira's Nirvana.

Jainism, being the religion of the 9 Nandas, exercised a dominant influence over other religions during the Nanda dynasty. The Jains, too, occupied foremost places in their court. Under Chandragupta and his sons, i. e. before Asoka became a convert to Buddhism, Jainism did flourish. But after that event, Jainism lost a great patron in the person of Asoka. This low position was

not held for a long time. For, under Samprati, Asoka's successor, Jainism once more rose to a state of splendour. But it must be remembered that this splendour sowed the seeds of its fall in the few succeeding centuries. The topmost position overlooked the strict practices of the Lord and some abuses crept in the Church. The two great parties formed, probably in the reign of Chandragupta, divided for ever the whole Church into two sections. Then Jainism met with various fortunes. Under

Various Fortunes met with by Jainism.

Vikrama, it regained some of its past lustre. A Siladitya, an Ama, a Vauraja, now and then, patronised the faith. And under Siddha-

raj and Kumarpal, Jainism reached its meridian of power. Its conquests were thus shifted from Behar to the Gujerat. After this time, Jainism began to decline. It was much thwarted in its progress by its numerous divisions which began to be established at this time, till it reached its present state of separate sects. Much of its past glory and its past learning seems to have disappeared and the religion has taken mostly the form of ceremonies and rituals at present.

The Jains have always been a powerful and influential Community, in the His-

The Jains, a powerful and influential Community in the past and present.

1829 about the then Jains in his Annals of Rajasthan; and that more

than half the mercantile wealth of India passes through the hands of the Jain laity.

The same opinion has been expressed by Lord Reay and Lord Curzon about the present Jains. In the Upasakadasanaga, we have got a picture of the immense wealth of of Ananda and other Sravkas of the time of the Lord Mahavira. Again the forgoing pages have shown us that the Jain merchant-princes were millionaires and the monuments of their great riches are seen in the form of magnificent temples on Mt. Abu, Satrunjaya, Mt. Girnar, Parasnath Hills and at various other holy places.

Jainism has advanced the noble principles of non-cruelty to animals and has

Influence of Jainism on Hinduism.

helped, so far, the true civilisation of India. Acting on their fundmen-

tal principles of Ahimsa, its follow-

ers have built homes for maimed animals, in many cities of India, where they are fed and taken care of, until they die a natural death. We have seen how that preaching of the grand principle has entirely suppressed the Brahmanical sacrifices of animals. It was only for preventing injury to ani-

mals that both Jain lay-men and clergy try their utmost to persuade diverse rulers of this country to that effect. It was only for Ahimsa that Hirvijaya-suri and others had interviews with the Emperor and the princes of India and had obtained important documents which prohibited the destruction of animal life on and near the Jain Tirthas or places of pilgrimage.

Jainism has never enervated the inhabitants of this country. Though Jainism teaches mildness, humility and other virtues, it never advocates non-resistance to insult and injury. We have seen that Lord Parswanath defeated a Yavana King, that Kalikacharya avenged his sister's wrongs and that Vastupal and Tejpal were great warriors. Then, who can say, Jainism has weakened the physique of the Indians? This religion of the Kshatriyas, on the other hand, preaches to acquire the immeasurable strength अनंतबल of the Lord.

Jainism has made its followers and others, the least faulty men of the world. Its Anuvrata, its Pratikarmana, its noble principle of not infringing the rights of other Jivas, make them daily repent of their evil acts and the fact of the highly moral condition of the Jains is borne out by the reports of the Bombay Jail administration of the years 1891 and 1901.

BOOK II.—THE LITERATURE OF JAINISM.

CHAPTER I.—THE JAIN SIDDHANTA OR CANON.

(a) Preliminary.

IN the Nandi Sutra, composed by Devaradhi gani, the president, the Council of Valla-
 Originally 84 Canonical works. bhi held in the year 513 A. D. are mentioned the names of 84 canonical works of which 34 are Sutras and 50 Payannas (Skr. Prakirnas scattered or unconnected works).

At present the Swetambers have, available in manuscripts, the following 84 canonical works of which 41 are
 The canon at present available. Sutras, 30 Payannas, 12 Niryuktis and 1 Mahabhashya.

11 Angas:—

- 1 आचार
- 2 सूत्रकृत
- 3 स्थान
- 4 समवाय
- 5 भगवती
- 6 ज्ञात
- 7 उपासकदशा
- 8 अंतकृत

12 Upangas:—

- 1 औपपातिक
- 2 राजप्रश्नीय
- 3 जीवाभिगम
- 4 प्रज्ञापना
- 5 जंबूद्वीपप्रज्ञप्ति
- 6 चंद्रप्रज्ञप्ति
- 7 सूर्यप्रज्ञप्ति
- 8 निरयावली

- | | |
|------------------|----------------|
| 9 अनुत्तरोपपातिक | 9 कल्पावतंसिका |
| 10 प्रश्नव्याकरण | 10 पुष्पचूलिका |
| 11 विपाक | 11 चन्दिदशा |
| | 12 पुष्पका |

5 Chhedas:— निशीथ, वृहत्कल्प,
व्यवहार, दशाश्रुत, महानिशीथ.

5 Mulas:—आवश्यक, दशवैकालिक, उत्तराध्ययन, नन्दि,
अनुयोगद्वार.

8 Miscellaneous:—कल्पसूत्र, जीतकल्प, यतिकल्प,
श्राद्धजीतकल्प, पाक्षिक, क्षामणा, वन्दिचु, ऋषिभाषित.

30 Payannas:—चतुःशरण, आतुरप्रत्याख्यान, भक्त-
पणिष्ठा, संस्तारक, तंदुलचैचारिक, चंद्रवेध्यक, देवेंद्रस्तव,
गणिविद्या, महाप्रत्याख्यान, वीरस्तव, अजीवकल्प, गच्छाचार,
मरणसमाधि, सिद्धप्राभृत, तीर्थोद्धार, आराधनापताका, द्वीप-
सागरप्रज्ञप्ति, ज्यातिपूकरंडक, अंगविद्या, तीर्थप्रकीर्णक, पिंड-
निर्युक्ति, साराचाली, पर्यंताराधना जीवविभक्ति, कवच, योनि-
प्राभृत, अंगचूलिका, वंगचूलिका वृद्धचतुःशरण, जंबूपयशो.

12 निर्युक्तis:—निर्युक्ति on आवश्यक, दशवैकालिक,
उत्तराध्ययन, आचारांग, सूत्रवृद्धंग, कल्पसूत्र and पिंडनिर्युक्ति,
ओघनिर्युक्ति, संसक्तनिर्युक्ति.

Mahabhashya:—विशेषावश्यक. Total verses of
the whole canon are 110, 475.

Originally there were 12 Angas but the 12th दण्डिवाद was found missing by the Council of Patna. However, a detailed table of the contents of the 12th Anga and also of the 14 Purvas has survived in 4th Anga and in the Nandisutra. Of the Chhedas, there were 6' originally but पंचकल्प is not found anywhere at present.

All these canonical works can be had at various Jain libraries of Ahmedabad, Patan, Various Jain libraries. Jesalmir, Limbdi, Cambay and Bhavnagar established at various periods of Jain history for the purpose of facilitating to laymen and ecclesiastics the study of their philosophy and religion. Some are also to be found in the library of the Deccan College. Prof Jacobi has translated 4 of these books into English in the Sacred Books of the East Series. Hoernle has edited and translated उपासकदशांग. Two of these Angas प्रश्नव्याकरण & विपाकसूत्र have been recently selected by the Calcutta University for the M. A. course. Almost the whole canon has been published by Dhanpatsing Babu. Distant seems to be the day when European and Native scholars will take an active interest in the philosophy embodied in these

works. But it is not wrong to say that when all these works will be studied and translated into various languages of the world, a new epoch will begin in the history of the literature of this country especially and the world generally.

To bring this whole lore buried at present in more or less torn and mouth-bitten manuscripts, the Jain community should employ, in no distant future, learned orientalists to work heart and soul, after publishing and translating these holy texts. Zealous workers should be given every facility in procuring these texts by opening a central library and in studying the teachings of this great Saviour of the 5th century, B. C.

But it is to be regretted that "this ignorance", to quote the words of the latest Imperial Gazetteer, "of its (Jain) teachings is perhaps one of the causes of the contempt which the order has excited among some Western Scholars," for example, Hopkins derides the right of existence of the faith 'whose principles are to deny God, worship man and nourish vermin.' The same magazine continues "it is only in recent years that the vast and

Bad effect due to the ignorance of Jain teachings and works.

intricate literature of Jainism has been partially explored and there is still much to be done in the way of translation and investigation before the history of the order can be written.''

The oldest Jain literature dating from the 5th century B. C. was composed in Prakrit as its language, the vernacular called Ardha Magadhi, a dialect of Magadha (Modern Behar), for, the Lord Mahavira and his disciples, in preaching their doctrines, preferred the language of the people to that of the learned few (Sanskrit).

Ardha Magadhi is characterised by the avoidance of conjunct consonants and by the fondness for final vowels. Thus the Skr. word Sutra becomes Sutta in it. Thus it was particularly suitable as the old men as well as children, Kshatriya as well as Sudras, could pronounce the holy text very easily and distinctly. This practice of writing in the vernacular was so strictly followed that the attempts of an acharya¹ to introduce Sanskrit in the Jain religious books were frustrated. But in course of time Sanskrit language, as we have seen in Book 1, Chapter IV, came to be studied and introduced in the Jain

works. In this respect, the testimony of Jain inscriptions is instructive as showing the gradual encroachment of Sanskrit on popular dialects used by the Jains i. e. Jain inscriptions of Mathura (now Muttra) show that an almost pure Prakrit prevails down to the 1st century A. D. After that period Sanskrit becomes more and more frequent though Jain writers do not entirely give up their Prakrit language.

(b) *The date of the composition of the Angas.*

This Jain canon can clearly be traced to the council of the Jain Church at Vallabhi, the ancient capital of Western India, now a small village near Bhavnagar. Devarddhi Gani, the President of the Council, perceiving that the sacred texts were in danger of being extinct, caused them to be written in books. It is not meant here to prove that no MS. did exist before the meeting of Council. On

The Council of Vallabhi, 513 A.D. the other hand probably many MSS. did exist and the president collected them and took down from the mouth of learned theologians only those texts which were not available. Many copies of these texts must have been taken to establish various Jain libraries.

That these texts should have been preserved without the aid of books or with the help of a few need really cause no surprise; for, so it had been the case with the Vedas.

Now when these texts are examined, we are struck with the absence of any reference to Greek Astronomy, the knowledge of which was introduced in the 3rd or 4th century after the Christian era.

This fact together with their language and the metre used, all help to confirm the Jain account that the texts committed to writing by the Council of Vallabhi were already old and venerable. But we can still fix the date of the composition of the Jain canon

within narrower limits. Prof. Jacobi brings down the composition of the canon to the time of Sangha of Pataliputra which met (300 B.C.)

The date as fixed by Professor Jacobi.

when Bhadrabahu was the head of the Church. But we saw in the Book 1, Chapter IV that the Jain account distinctly refers to the *collection* of the Angas by that Sangha and not to their composition. Moreover the Jain account distinctly lays down that Mahavira himself taught the word to his disciples and the latter composed the Angas. Nevertheless the learned professor puts aside this account and

comes to the conclusion from the doubtful metrical investigation that the chronological position of the oldest part of the Jain literature is intermediate between the Pali literature and the composition of Lalitavistara i. e. after 377 B. C. which date Prof. Jacobi takes up for granted for the composition of the Buddhist canon.

Again the same German scholar announces a hypothesis that the Purvas (earlier) His hypothesis. existed before the Jain canon and that they related to the controversies held between Mahavira and his rival teachers.

In support of his hypothesis he argues that Pravada (discourse) is the name attached to each Purva and that Dristivada, the 12th Anga, which contained the Purvas, must have given philosophical dissertations as their names imply. He goes a step further and infers that the discourses of Mahavira, being controversies, lost their interest when Mahavira's opponents had died. In the end, he arrives at the following conclusions.

1. When Purvas gradually disappeared, the the want of a new canon suiting Prof. Jacobi's conclusions. to the changed conditions was felt and a new canon was composed.

2. The Purvas disappeared not through intentional neglect but that the new canon set forth the Jain doctrines in a clearer light.

Now let us observe the learned scholar's hypothesis more closely. It lays great stress upon the meaning of the word Purva and this meaning, says Prof. Jacobi agrees with a Jain tradition, that Mahavira taught Purvas to his disciples and the latter composed the Angas. But whence did he learn this tradition? I have asked a number of learned Jain monks but have been told by none that such a tradition ever existed. On the other hand, only one Jain statement survives with respect to the Purvas that they were a part of the 12th Anga.

Having shown that the hypothesis, viz. the Purvas existed before the Jain canon, is against the Jain account, let us see whether the Council of Patna was in a position to compose the Angas. Now at the close of a dreadful famine, disorder and dissensions, the Council can not be supposed to have composed the Angas. Their object was to collect the 12 Angas from the learned sadhus in order to ascertain whether they remembered them after the troubles of the famine or not. Moreover the meaning, ear-

lier, of the Purvas should not be made much of. A supposed meaning should not lead to upset statements so carefully handed down, namely, the Angas were composed by the Ganadharas and that the Purvas were a part of the 12th Anga.

Though the first part of Jacobi's hypothesis is

thus unsatisfactory, the second part is creditable to the genius of the German scholar. For at the time

How far the German scholar is correct. of the Sangha of Pataliputra, only

Bhadrabahu knew the 14 Purvas. This fact shows

that the Purvas, being the controversial literature

of the times of Mahavira had lost their interest at

this period. But it does not follow from this that

the Angas did not exist side by side with the Purvas

before the time of Bhadrabahu. Both the conclu-

sions of Prof. Jacobi are therefore questionable and

in such matters Jain accounts can safely be believ-

ed to be true. In conclusion, the date of the Angas

falls, according to the above inquiry, immediately

after the Nirvana of Mahavira, 467 B C.

Now it is not reasonable for Mr. Dutt to call

the Council of Patna a myth and

Was the Council of Patna a myth? to state that the Jains adopted the

substance of the Buddhist religion

as their own. I don't understand

why such a scholar, so wise as he is in other Spheres, should lay down theories about things he does not know. Rather he ought to remain silent or candidly say with Barth that he knows so little about Jainism. To call the Council of Patna a myth is to lay a charge against the pious Jain writers. To say that Jains adopted the substance of Buddhism is to show one's ignorance about the history and philosophy of Jainism.

By quoting references to the Jain doctrines in the Buddhist books, by comparing them with the doctrines and usages of the ancient Nigganthas mentioned in Acharanga and other texts and also by showing the agreement between them and those of the present Jains, we can show that it is not at all true to say "gradually a great change came over the system, some of the original doctrines were forgotten or ceased to be believed and others must have come into vogue." Much of this has been done by Prof. Jacobi, and there is no doubt that they all agree in main outlines without any marked differences.

(c) *The contents of the canon.*

I give below a short description of the contents
7

of the canonical books which will, I hope, give some idea of Jain philosophy.

12 Angas. All these were composed by Sudharman, the Lord Mahavira's Ganadhar and successor.

1st. The Acharang contains a detailed description of rules of conduct (Achara) of the ascetic life. According to Jainism, that knowledge which is not realized and which is not acted upon is useless. So Acharang Sutra first explains the general principles of non-destruction of animal life and with these as their basis various rules of observance are formed for the Sadhus (sages). This Anga describes various kinds of life and teaches the reader to avoid destroying them. Occasionally we find, in this work, references to Bauddhas and their usages. It is divided into two books. The first contained nine lectures formerly but the 8th lecture named Mahaparinna, which related to the art of flying in the sky, is now lost.

The second book consists of 4 Kulas or Chapters. The first two lay down rules of conduct. The third is of great interest as it contains the materials from which the life of Mahavira in the Kalpasutra has been worked out. The last lecture describes, in

glowing words, the glorious sufferings of the Lord and sets an ideal example of a true ascetic life.

2nd. Sutrakritanga contains a detailed description of knowledge and its divisions, humility etc. and of religious ceremonies. It compares and contrasts the religious rites of various schools and shows the superiority of those of the Jains because Ahimsa (non-slaughter) is at their very base. It is the object of this Anga to strengthen young monks in the right faith against the many heresies of the time. It lays claim to poetical art in the variety of metres employed. It considers 8 kinds of pride, of which the pride of birth is one, as one of the ways of committing sin.

3rd. Sthananga deals with one or more Sthanas or points of view, which are ten in all, considering the six constituent elements of the universe viz. Jiva (soul), Pudgal (matter), Dharma, Adharma, time and space, e. g. soul is the same everywhere from the point of consciousness. From the point of its being liberated it is called Siddha or perfected. It is called संसारी or Mundane from the point of its being not liberated. Similarly the संसारजीव i. e. the soul not yet free from the bondage of Karmas which keep it

moving in the cycle of births and rebirths is of three kinds viz. unmoving (स्थाय), deficient in one or more organs of sense (विकलेन्द्रिय) and possessing all organs of sense (सकलेन्द्रिय). The liberated souls are of many sorts from the points of view relating to time, place, etc. So are the non-liberated souls from the same points.

4th. Samavayanga gives an account of the resemblances that appear from the stand-points of substance (द्रव्य), place, space and character (भाव), e. g. Dharma and Adharma are substances and so are alike so far, from that point of view. Meanings of these two peculiar substances are not merit and demerit as some scholars have misunderstood them but they are substances which help motion or rest of soul and matter when both are moving or are at rest respectively. From the stand-point of place, the first hell and the first heaven are alike. The nature of universe is quite peculiar to Jainism. It roughly resembles a man standing with two hands akimbo and with the skull inverted. The top represents the Moksha Sthana (मोक्षस्थान), the face and chest represent heavens, the abdomen represents mankind and lower animals and the space between his two legs represents hells. From

the point of view of time, Utsarpini and Avasarpini are alike; from the standpoint of Bhava, the perfect faith and perfect knowledge are alike.

5th. Bhagavati contains an account of 36000 questions, which the chief disciples put to the omniscient Lord Mahavira, with their answers.

6th. Gnatanga contains an exposition, in detail, of the nature &c. of the two Padarthas, namely, soul-Jiva (जीव) and non-soul-Ajiva (अजीव). The latter is again of 8 kinds viz matter (पदार्थ), merit and demerit (पाप and पुण्य), coming in of Karma-(वासव)s, stoppage of new Karmas (संवर), destroying of Karmas (निर्जरा), bondage of Karmas (बंध) and liberation. The book also contains the answers to the questions (मोक्ष) put to the Lord.

These Eight with Jiva are called the nine tatvas of the Jain philosophy.

7th. Upasakadasanga, as its name implies, details the duties of Jain laymen in ten lectures, their vows and abservances, various kinds of temptations from outside and inside, various doubts arising, for example, from the oppositions of other religions such as Ajivakas &c., the superiority of the Jain religion, temp-

tations and sensual enjoyments &c. &c., illustrated by the examples of the ten chief lay votaries of Mahavira. This Anga is, besides, important as giving us the idea of the articles of luxury in a rich man's house of the olden times and a fair idea of a capitalist, land-owner, money-lender, a merchant, a shetth such as Jains have always been, as illustrated by Ananda's life. Here we find, too, a clear idea how a Jain layman limits his worldly pleasures to particular articles of luxury, particular clothes and food and to a certain sum of money. The purpose of all this limitation being to save from sin arising from all the rest. Here is the clue to learn why rich Jains of the past had grown so charitable; the contentment naturally softens a Jain heart and teaches him to spend everything in charitable purposes, which he earns in excess over and above to what he limits himself. Mr. Dutt may deride that Ananda was not badly off with his vows but he should understand that Ananda must be earning more than to what he limited himself and spending the excess in such noble purposes.

8th. Autakrutanga contains an account in detail of the 10 great ascetics who in the period of each of the 24 Tirthankaras observe strict rules of asceticism and save themselves from the bondage of

Karma in the end. The ascetics are Gautama and others.

9th. Annuttaropapatika contains an account of 10 great ascetics Jali and others, who, at the time when they lived, practised asceticism of a very high type and, in virtue of that, took birth in the vimans or heavens.

10th. Prasnavyakarana contains instructions as to how to reply to questions relating to the past and future gain and loss, happiness and misery, life and death, good and evil, how Karmas come and how they are prevented. It contains an account of the 4 kinds of narrative viz. आक्षेपणी, चिक्षेपणी, संवेदनी and, निर्वेदनी.

11th. Vipaka contains an exposition of the bondage, intensity, continuance, stoppage, intensity and mildness of various kinds of Karmas and their Prakritis from the point of view of substance, place, time and character with illustrations from the lives of Mrigaputra, Subahu and others.

12th. Dristivada contained the philosophical opinions of Lord Mahavira and his rival teacher. It contained 7 Prakirna (scattered) Sutras viz. Purvanu-yoga and Kalanuyoga (the first included the 14 Purvas and the second, the lives of 63 eminent personages) and 5 Chulikas.

12 Upangas—all of these were composed by Sudharman except one पञ्चवणा which was composed by Shyamacharya who died in 91 B. C.

1st. Aupatita—it is translated by Leumann. It is based upon the two chapters शाल and परीक्षा of the Acharanga and deals with various kinds of life &c.

2nd. Rajaprasniya contains lives of Keshi (follower of Lord Parswanath) and Pradeshi (a king converted to Jainism by Keshi)—as narrated by Lord Mahavira when he was asked who the god was, the god who had come to worship the Lord in sumptuous dress. King Pradeshi went to heaven and became a god after his death. It was he who had come to the Lord's Samavasarana (sermon-fort).

3rd. Jivabhigama is based on Stanang and describes the nature of Jiva and Ajiva.

4th. Pragapana (Pkr. Pannavana) based upon समवायांग contains an instructive exposition of the nature of six leshyas with which soul comes into contact. It deals with concentration also.

5th. Suryapraghnapti deals with the greatness, influence, satelletes &c. of the sun.

6th. Chandrapraghnapti gives an account of the motion, period and satellites of the moon, varieties of lunar days and months, celestial influence of the moon, its eclipses &c.

7th. Jāmbudwipapraghnapti contains an account of the Jambudwipa with its mountains, Meru &c. rivers, lakes &c. with the method of conquering the quarters.

The Jain astronomy and geography embodied in the last three works, require a thorough study, and investigation. Because, there is little doubt, they are the earliest opinions of the people about the earth and the heavens.

8th. Nirayavali shows how one goes to hell by sins such as war and fighting with illustrations from the lives of ten princes Kala and others, in connection with the contest between Chetaka and Kuni-ka, Kings of Videli and Champa respectively.

9th. Kalpavatamasika shows how Padma and others of the family of Srenika, King of Magadha, went to heaven by their meritorious deeds.

10th. Pushpachulika gives lives of the goddesses, Shri, Hari and others.

11th. Vahnidasa gives lives of the ten kings of the country of निषध.

12th. Pushpaka—Here Sudharman speaks of the bitter fruit of the infringement of the rules of ascetics with illustrations from the life of a nun called चंद्रसूर्यपुत्रिका.

Of the Chhedas Nishithas is composed by Sudharman, but recomposed by Haribhadrasuri after the council of Vallabhi and the remaining chheddas by Bhadrabahu with his own commentaries. All these books refer more or less to the rules of ascetic life exceptional as well as ordinary with various ways of expiating sin.

Of the Mulas Avasyaka and Uttaradhyayan are composed by Sudharman, Dashavaikalika by Sayyambhavasuri, Nandi by Devardhigani and Anuyogadwar by Aryarakshita.

Uttaradhyayan is translated by Professor Jacobi. It resembles Sutrakritanga with regard to its object. It instructs young monks by precepts and examples in their principal duties and warns them against danger in their ascetic life. In the end, it gives a long treatise on animate and inanimate objects. Here it is told that birth is of no value. It says, one does

ot become a Shramana by tearing off hair, nor a brahman by the sacred symbol, Om, nor a muni by living in woods, nor a Tapasa by wearing Kusha grass-bark; but one becomes a Sharmana by chastity, muni by knowledge, and a Tapasa by penance. By one's own actions one becomes a Brahmana, Kshatriya, a Vaishya and a Sndra.

We know from Bk. I. Chapt. IV that Dasavaikalika was the substance of the whole Siddhanta, extracted in a single volume in order to instruct a young ascetic¹ who was to die within 6 months.

The Payannas, these though really speaking parts of the various canonical books are fragments. All these are considered as separate books or canonical books commentated upon, in various ways, by very eminent theologians such as Bhadrabahu, Haribhadra-suri, Malayagiri and many others.

1. Manaka.

CHAPTER II.

THE LATER LITERATURE OF JAINISM.

Nobody, who has read the reports of Dr. Bhandarkar, Dr. Paterson and Dr. Buhler and the catalogues of the Sanskrit manuscripts of the Deccan college, can deny that Jainism possesses at present, besides its canonical works, a rich literature. He, who has visited the well-known Jain libraries, can hardly gainsay the fact that, in literary activity, the Jain writers must occupy a prominent position.

The Jains of the old, apprehensive of Mahomedan sacrilege, kept these books in underground cellars. But it is to be regretted that some Jains of the present time continue the same practice in these times of peaceful research. This is the only reason why the European scholars, when they first began the study of the Indian literature, came into contact with the Brahmanical literature, while they remained quite ignorant about the vast Jain literature. It is only recently that an interest has been shown in this yet concealed literature by Oriental Scholars headed by the eminent German Scholar, Prof. Herman Jacobi, but, still much remains to be done.

The doctrines of the Lord Mahavira have been expounded and interpreted by a long and illustrious line of eminent Acharyas from the Lord Mahavira to Hemchandra and from Hemachandra to our own day. These great theologians have written hundreds, nay, thousands of books which simply delight us by their profound erudition and deep thought.

Over and above the said canonical books, Jain writers have contributed a great deal to philosophy, metaphysics, cosmography, yoga, vairagya, ethics and logic and in addition they have written large volumes on their own ceremonials, ritualism and mythology.

While dealing with the history of Jainism from the Lord's Nirvana, I have tried my best to give the names of the works of various Jain writers. But the works there mentioned are only the most important ones. A complete list¹ of such books is beyond our present purpose. Besides, in that chapter, I have not at all mentioned the works of those writers who have played only a subordinate part in the history of Jainism.

Now in the present chapter, I will try to give

1. A complete list is published by the Jain Svetamber Conference Office, Bombay.

a general account of the philosophy &c. embodied in these works; especially touching those points in which the Jain literature differs from the other religious literatures and what it contributes to the philosophy and logic of the world and finally how it has tried to solve the great problems of the world, the problems about God, Universe and Man.

One of the functions of philosophy is to advance from the known to the unknown. The method of procedure that is generally adopted is that of induction and deduction. But these are not always a correct measure of truth. For the conclusions arrived at by the deductive method are based upon major and minor premisses which, in their turn, depend upon the present state of our knowledge. A new case would arise and would change our views and new premisses will have to be formed. In order to arrive at truth, the results of both these processes will have to be verified by actual experience with the progress of knowledge. According to Jain

philosophy, the correct measure of truth is right knowledge (सम्यग्ज्ञान) i. e. knowledge purged of all infatuating elements or moral vices. It

The correct measure of truth in Jain philosophy.

is only right knowledge which makes the intellec-

tual processes of mind flow into a Pure channel; and knowledge without action has no meaning in Jain philosophy. They go hand-in-hand everywhere and right action¹ always accompanies right knowledge. The latter is the result of right faith (सम्यग्दर्शन²). Right faith is not blind faith; but it is, on the other hand, an insight, a direct observation, an actual experience of the truths of the Universe, at the various stages of evolution, by a being (Jiva) progressing upwards. And these three together, not each separately, viz. right faith, right knowledge and right action lead a being towards

The three jewels
necessary on our
way to
मोक्ष

liberation (मोक्ष). Though Jain writers on philosophy give the greatest importance to right knowledge,

yet they differ widely from Vedanta and other philosophies in asserting that all the above mentioned three,³ the three jewels, the trinity (रत्नत्रयी) of the Jain philosophy, are necessary for an advancing soul.

1. सम्यक्चारित्र्य.

2. or सम्यक्त्व; of सम्यग्ज्ञानं कार्यं सम्यक्त्वं कारणं &c in पुरुषार्थसिद्धयुपाय of अमृतचंद्रसूरि.

3. सम्यग्ज्ञानदर्शनचारित्र्याणि मोक्षमार्गः in तत्त्वार्थसूत्र by उमास्वामि.

Writers on Jain logic have given only two proofs of knowledge (प्रमाण) viz. direct and indirect (प्रत्यक्षं परोक्षं च).¹ प्रत्यक्षप्रमाण is again of two kinds. entire (सकल) and deficient (विकल). Now entire direct proof of knowledge is an omniscient being, सर्वज्ञ or केवलज्ञानी. While deficient direct proof is a being possessing any one or both kinds of knowledge viz. अवधिज्ञान and मनःपर्ययज्ञान. The first (अवधिज्ञान) refers to matter and the second (मनःपर्यय) refers to thoughts. The indirect proof is the use (उपयोग)² of मतिज्ञान³ and श्रुतज्ञान.⁴ It is divided into 3 classes viz. inference (अनुमान); holy word (आगम) and standard of comparison (उपमान). The Jains have got a brilliant and inexhaustible literature on Logic which is quite peculiar to Jainism. It differs from all schools of Indian philosophy. Its direct proof of knowledge is not the Naiyayika's इन्द्रियजन्यं ज्ञानं प्रत्यक्षं but it is knowledge directly acquired by soul without any instruments at all. Knowledge got

1. See परीक्षामुख &c.

2. See आगमसार of देवचंद्रजी.

3. Knowledge acquired thorough the instrumentality of intellect or reason.

4. Knowledge acquired through the instrumentality of Sruta, namely, holy texts.

through the medium of senses is indirect (परोक्ष) according to Jain logic and may turn out to be false, for the organs of sense do not give us a true knowledge of an object but only according as they feel.

The most important works on Jain logic are:—
प्रमाणनयतत्वालौकालंकार, प्रमेयकलिका, परीक्षामुल्ल, संमति-
तर्क, न्यायचक्रेश्वरी, न्यायावतार, न्यायालोक, खंडनसाद्य, ज्ञान-
चिह्न &c. &c., written by various writers such as
Manikyanandi, Devchandrajī, Hariprabhavadi, Malli-
shena, Ratnaprabhacharya, Siddhasengani, Yasho-
padhyaya and many others besides.

After knowing the proofs of knowledge given by Jain logicians, let us now see what Jain writers speak about the process of acquiring knowledge.

When a being (Jiva) sees an isolated object he first gets a vague notion, an indefinite cognition of it. Then his progressing mind helped by right observation (सम्यग्दर्शन) thinks of analysing his indefinite cognition. By means of analysis, he is enabled to separate the parts, elements, properties or aspects of the object and tries to generalise his knowledge at each stage of his analy-

sis. Each of these generalisations appears to be true to him at its particular stage and not always. For with years of reflection and research, his generalisations vary. Each of these general propositions divested of the stage of analysis is by itself an abstraction which in philosophy has no meaning. The last process is the synthesis. It puts together the results arrived at by analysis. The analytical process is known in Jain philosophical literature as Nayavada or consideration of aspects. The synthetical method is known in the same as Syadvad or Anekant i. e. the doctrine of non-isolation or coexistence of various relations in one and the same object. Voluminous works have been written by Jain scholars on these Vadas or processes of acquiring knowledge. Most of them still exist in manuscripts—unpublished.

I give below some of the most important works on this subject:—अनेकांतवादप्रवेशिका, स्याद्वादमंजरी, सप्तभंगीतरंगिणी, षड्दर्शनसमुच्चय, नयकार्ष्णिका &c. &c.

Let us now study this Nayavada in detail. It consists of various ways of looking at an object in order to get an entire knowledge about it. But the principal ways are seven in number. I will mention these, one by one, illustrating each by one example.

Let us suppose that a Jiva in the first stage of evolution, wants to know *by himself* what a perfected soul is. In the beginning he has not the least idea of a perfected soul. He looks upon such a soul as a vague something, an utter mystery, a unity without differentiation. He confounds a living being with one not living. To him everything is inexplicable. But as he rises higher and higher, the mystery is gradually solved. The first thing that strikes him is that the whole universe consists of animate and inanimate things and he generalises that *all the Jivas, living beings must be perfected souls*. At this stage, he is unable to distinguish the properties from the substratum on which these properties lie. But, after years of investigation, he finds his own mistake. He begins to learn that there is something common to all Jivas, namely, *सिद्धत्व* i.e. the state of being perfected. He now generalises that *all Jivas can be perfected souls* though they may be small or great and more or less progressing. Thus he is enabled to distinguish between substances and properties. But sometime after knowing this general property, he finds that one being knows more

Evolution of
knowledge.

One.

Two.

than another, one is wiser than another, that one is a great donor, the other is very virtuous and so on. Now, he concludes that *all Jivas can be perfected by*

such qualities as knowledge &c.

Three.

Thus at this stage, he knows something in addition to the general property. He is now able to name also special properties. Then comes the fourth stage when he recognises that his own soul can be perfected and he begins to perfect it by right actions. He moreover infers *that as long*

as he is rightly acting, he is a

Four.

perfected soul. Thus, here it is recognised by him that *all Jivas possessing right observation (सम्यग्दर्शन) are perfected souls.* But he ascends still higher in the scale of evolution. His knowledge increases slowly and surely. But yet he fully know what a perfected soul is. But he patiently differentiates himself from other things round him. He goes on progressing in his *सम्यग्चारित्र्य*. He is studying, and meditating upon, himself. He now

finds that pure meditation and self-

Five.

knowledge is a perfected soul. Then

he attains the position of omniscience and then he knows all and sees all. This stage is just before the

liberation and is called *सयोगिकेवलित्व*

Six.

or pre-Nirvanic stage. Here four

of his Ghati or heavy Karmas are annihilated and only four light ones remain. Finally he is liberated and is himself a perfected soul, without Karmas, without body &c. Now only, he knows fully what a perfected soul is.

These are the even important stages of one's actual knowledge *acquired by himself* about what a perfected soul is. But one may also know the nature of a perfected soul, without passing through all the stages, from other beings who have done so or from their books. In the latter case; he knows, without experience, all the aspects of an object. He knows the important generalisations that are obtained at various degrees of progression. But he is taught not to take each generalisation singly; for, he would, otherwise, fall into an error. He is taught that each of these various relations and aspects, taken separately, is a partial truth¹ but all relations, when put together, lead one to the whole truth.

These are the seven chief ways of looking at a thing, namely, नैगम¹ (नय), संग्रह,² व्यवहार,³ ऋजुसूत्र,⁴ शब्द,⁵ समभिर्दृष्ट⁶ and पंचभूत.⁷

Seven Nayas.

1. नयः प्रमाणस्यांशः in आलापपद्धति of Shrinād Devsena.

Naigama confounds the whole with its part. Sangraha admits only common properties. Yayahara allows only special properties. Rijusutra looks to the present state of an object. Sabda considers other objects similar to it. Sambhirudha says that the object is quite different from the so-called similar objects. Lastly, Evambhuta represents what the object is actually doing.

I have tried to show above that a Jiva, on its way to liberation, uses and relies all these Nayas and also that one may get the knowledge of an object by considering one or other of the Nayas either by himself or through a medium.

Each of these Nayas has innumerable sub-varieties which cannot be given in this short essay, but for which नयचक्र and its commentary, विशेषावश्यक and similar works should be consulted.

Now let us consider the synthetical method. After knowing all the aspects of an object, whether directly or indirectly, whether by one's own experience or by the experience of others, one realises that to get at the whole truth, all the aspects must be combined and must be looked upon as indissoluble in one and the same object. A common-place

example will illustrate this clearly. One and the same man is spoken of as father, uncle, father-in-law and so on, by his different relations. And all the relations exist in one and the same man, and to fully describe the man, all his relations must be known. Here, then, Jain philosophy impresses upon one to study first the various aspects of an object and not to be led astray by consideration of the one aspect only. Look at a picture not by sideways but from the middle also to have a full view of it. This synthetic method has also seven ways. Let us suppose, for example, an agnostic denies the existence of soul in all ways. To him, the Jain Syadvada would answer that as soul is a substance (द्रव्य), it exists (स्याद्वस्ति). Soul exists in itself and its modifications, but it does not exist in other substances such as matter (पुद्गल) &c. and also other substances do not exist in soul. So, from this point of view, soul does not exist (स्यादनास्ति). But soul, sometimes exists and also does not exist at different times (स्याद्वस्तिनास्ति). But the soul cannot be spoken of, if we think of affirming its existence and non-existence, at the same time and from the same point of view (स्यादवक्तव्यः). Similarly, under certain conditions, viz., when the state of existence (i. e. अस्तित्व) itself can-

not be spoken of, i. e. *exists* and *exist* and *does not exist* cannot be spoken of at the same time, we are unable to affirm that existence is possible (स्याद् अस्ति अवक्तव्यः), that non-existence is possible (स्याद् अस्ति अवक्तव्यः) and that both existence and non-existence are possible (स्याद् अस्ति नास्ति युगपत् अवक्तव्यः). Thus Syadvada teaches the fundamental theory that everything in the universe is related to every other thing. So we should not take only this relation or that. Apparently Anekant logic asserts contrary predicates of one and the same thing but every statement that we make is qualified by its modifications (पर्याय). These पर्याय are caused by time and space, matter and character (काल, क्षेत्र, द्रव्य and भाव). Every assertion is variable with every change in any of these four variants which are the four invariable agents in our determinations of objects. But the Jain school of philosophy attempts also to reconcile existence and non-existence in one and the same thing. It coincides, in one respect, with Hegel's idea that being and non-being are identical.

By such a method of procedure Jainism has tried to solve the great problems of the World, the natures of God, Universe and Man.

Now let us see what the Jain writers say about the nature of God. The Digambara Acharya, Samanta Bhadra, in his *वाप्तमीमांसा*, thus inquires after the nature of God. He asks "why should I call you my God? Is it your entrance, into this world accompanied by the splendour of Indra that entitles you to my

homage? No, even an enchanter Nature of God.

has these powers. Then are you my God for being the founder of a religion? No, for it has been done by many. You are my God because you are the omniscient, and not because you are the creator of this world." According to Jainism, a Jina or God is not a particular personality, nor even a cut and dry principle, not a qualityless and characterless principle. But it is an eminent position reached by illimitable knowledge, insight and conduct. Whoever is omniscient, whoever is devoid of eighteen blemishes, i. e. love, hatred &c, is our God. He may be a Rishabhadeva or a Mahavira, a Buddha or a Christ, a Shiva or a Vishnu, provided he has not the eighteen blemishes, he has every claim to be worshipped as God. Moreover this highest position can be reached by all Jivas, provided their Karmas vanish. It is in this spirit that Akalanka Acharya offers his salutation:—

बुद्धं वा वर्द्धमानं वा शतदलनिलयं फेशवं वा शिवं वा.

The Author of Samayasara says:--“Such perfected souls, inspired by the merit (पुण्य) of their audience, undertake to expound the path of salvation in their pre-Nirvanic periods.” Thus, only then, the Jain Gods are the suprême teachers of the world.

Now let us study the Jain idea of the Universe.

Nature of Universe. Various philosophers of the world, in dealing with the origin of Universe, have stopped at a particular point. The Greek philosophers stopped at moisture, fire &c. Vedanta realises a primary substance out of which the universe is manifested. But a characterless cause manifesting qualitative effects is inexplicable to Jain writers on cosmogony. “How could” asks Sri Jinsena Acharya, the author of the great Purana “a formless or immaterial substance create the world of matter? Was he a mere architect?” Moreover according to Jain philosophy, cause and effect, substance and manifestation are really identical. Cause is a cause when it is operating. An operating cause, at one time, is itself an effect at other times. To call anything a cause of an effect, *without its own cause*, demands solution.

According to Jainism, then, this universe, as a whole, is without beginning and end and is always

permanent. But if we consider its parts, it is always changing and transitory. The universe is governed by laws inherent in its very nature. These laws are not rules of action prescribed by authority, but are summaries of observations to which things conform precisely and without exception.

The constituent elements¹ of the Universe are life and no-life (जीव and अजीव). No-life consists of 5 inanimate substances, viz. matter (पुद्गल), धर्म and अधर्म, which help motion and rest of Jivas and material things when they are moving and are at rest respectively, time and space. Time and space are not matter. Time is called a substance only in the figurative sense. These are the six Dravyas (षट्द्रव्याणि) of which this universe consists.

I have already mentioned in the preceding chapter how the animate world is divided. In addition to it there is not an inch of space in this Universe where there are not innumerable minute living beings (Bacteria &c). Their sharpest weapons or strongest fire cannot destroy. Even clay, stones &c, as they

जीवविचार
Jain biology.

1. पंचास्तिकाय, द्रव्यानुयोगतकर्णा, द्रव्यसंग्रह &c.
of Nemichandra.

come fresh from earth possess life. Water besides being the home of many living beings is itself an assemblage of minutest lives. Similarly air, fire, lightning &c. have life. Dry clay, dry stones, boiled water have no life but are pure matter. Vegetables, trees, fruits, lower animals and human beings all have life.

There are living beings in stars and planets and even beyond the starry region. This department of literature is specially important to Biologists as it gives the names &c. of some animals unknown to the modern world. This fundamental classification is based upon the principle of the number of organs of sense which the animals possess. This part, called Jivavichara, also gives the duration of life (Ayuh), height &c.

Now every living being is the centre of numberless minute divisions of matter (**पुद्गल**), Karmas. possessing potential and kinetic energies and surrounding and concealing (**अवरोध**) the true nature of its soul. These divisions of matter are Karmas in the Jain philosophy. Thus, in Jainism, Karmas are neither sacrifices, nor mere actions. Such Karmas are generated by every embodied being, now and then, and karmas keep them moving in this

Universe, made up of gods, human beings, lower animals and beings of the hell. Karmas may be generated by mind, word and body. They are also generated by ourselves, or by causing others to do a thing or by allowing others to do it. Again Karmas are of two kinds. Those which keep an individual in a backward condition are called (पाप) demerit. Those which help him on to advancement, merit (पुण्य).

The Jain philosophical works such as कर्मग्रंथs give a detailed enumeration of Karmas, divide them into eight classes, each of which is again subdivided into many subdivisions or Prakritis. These Karmas obscure knowledge and insight, infatuate, give pain to, give name to, assign family to, fix the duration and hence life of and stop gain &c. of living beings. They are, named as follows respectively :-
ज्ञानावरणीय दर्शनावरणीय, मोहनीय, वेदनी, गोत्र, नाम, आयु and अंतराय.

Of these, the first four are called Ghati or heavy, while the remaining four, Aghati or light. Such books also teach how Karmas are attracted (Asrava), how they are assimilated with the individual (Bandha). how their inflow or advent can be prevented (Sam-

vara), how they can be entirely burnt up or destroyed (Nirjara) and what the final state of a being liberated from these Karmas is (Moksha.)

These are the nine principles (*तत्त्व*) of the Jain philosophy. This peculiar branch of
 Nine principles. Indian literature also includes topics like sensations, perceptsives, consciousness, pleasure, pain &c. It deals, moreover with the bondage, reality and appearance, rise and fall, transference, mitigation, permanence &c. of the Karmas. It also deals with the Karīnas with reference to their primary, secondary and tertiary roots. It also treats of various conditions of mind and its actions. No Indian religious literature has so exhaustively dealt with the subject of life-building as Jain literature has done. Though like other schools, Jainism preaches the doctrine of rebirth, the nature of which depends on the nature of Karmas done, Jainism so fully and lucidly explains the various aspects of Karmas that its literature is unique *of its kind*.

The study of Jain books shows that they are replete with the highest respect paid by the Jains to life in every form. They clearly lay down that Universe is not for man alone but is a place of evo-

tution for all living beings alike. Live and let live is their guiding principle. Jainism has preached this principle for thousands of years past. This watch-word of Jainism is manifest, at every step, in the books on Jain ceremonies and rituals. This

Ahimsa, the
fulcrum of Jain
life.

grand fulcrum of Ahimsa, non-injury, on which the worship, institutions, manners and customs of the Jains rest, is visible on every page

of such works as आचारप्रदीप, श्राद्धविधि &c. Man, in his desire to keep up his living for doing good to himself and others, is obliged to destroy life. But the less and lower form of life he destroys, the less harmful Karmas he generates. This is the basis of the vegetarianism of the Jains and to keep friendship with all beings (मित्तिमे सव्व भुणसु) is their daily prayer. Most important writers on Jain rituals are, as we have already seen in Book 1, Chapters IV, Munichandra, Devendrasuri, Gunaratnasuri, Ratnashekhara and others. They divide the lives of a Jain monk and laymen, into various periods and assign to each its proper duties. These books show that there are special rites of image-worship, repentance and confession (Pratikramana), marriage, initiation &c. But the Jain practices are more of a school of ethics than a system of rituals. They refer to equa-

lity and universal brotherhood. They are a moral system to subdue the base in the heart of man. From them, no one is shut out, whatever his caste and birth may be; for birth is of no value. They cannot be performed only by the chosen but by all who have a will and conscience to do them. They give happiness and enjoyment not to a chosen few but to all who practise them. Jain prayers bless the Kings, their officers and their subjects, in short, all that live. In the Jain rites, no favours are sought, no fears entertained. Karmas can be torn by any Jiva who bears and forbears. Veil of Bondage can be pierced by suitable means, which are offered equally to all. It was only in the last few centuries that the Jains, mixing freely with the Hindus, have by the force of contact and association come to observe some of the rites of the latter. But they

Jain Law.

differ particularly from them in conduct towards the dead, omitting

all obsequies after the corpse is burnt or buried. They¹ also reject the birth of a son as having any effect on the future state of his progenitor and adoption is, therefore, a merely temporary arrangement and has no spiritual object. Moreover the Jain books

1. Hemchandra's अहंन्नीति or Jain Law

do not show any belief in the Shraddha ceremony as it is performed by the Hindus, and in विण्ढदान, गौपूजन, तुलसीपूजन &c.

Let us now study **right conduct** which means practising what one knows and believes through true faith and knowledge. It is either complete or incomplete according as a man is an ascetic or a layman. The latter is called a *śravaka* (hearer) if he lives in agreement with true belief and knowledge. He has 11 **प्रतिमा** stages or steps for rising up. During the first *Darshan* stage, his faith must be free from 25 faults and 7 vices viz. gambling &c. During the second *Vrita*¹ stage, he has to observe 12 vows of which five are *Anu*, three, *Guna* and four, *Siksha*. 5 *Anus* are:—1. abandoning killing generally, 2. Truthfulness, 3. general avoidance of stealing, 4. abandoning sexual intercourse with any but one's own wife and 5 circumscription of worldly equipments. The 3 *Guna Vritas* are:—1. not to go beyond a certain distance in any of the 10 directions, 2. *Anarthadand* viz. taking care not to commit cause-less sin. 3. *Bhogapabhoga*, measuring the objects of enjoyments of various kinds. The four

1. पुरुषधिसञ्चुपाय, धर्ममृतसागर &c.

Siksha vows are:—1. Aiming at narrowing the limits of former vows. 2. fixing a certain time for devotion. 3. Poshadpavas, fasting on the prescribed day and devoting it to reading scriptures or meditation. 4. giving food, medicine, safety, knowledge to needy men. These are the well-known 12 vows of a Jain layman.

The third and fourth stages are observances without faults of the Samayika and Poshadhopavas vows. The fifth is not eating fresh vegetables, The sixth is avoiding eating &c. during night-time. The seventh is complete celibacy. The eighth is abandoning one's worldly engagements. The ninth is giving up external appendages, wealth &c. The tenth is freedom from any interference. The last is leaving home and living like an ascetic, practising twelve-fold Tapas &c. These are the eleven stages through which a layman has to pass. After these stages comes the ascetic life. An ascetic possesses 27th primary qualities.

Now let us learn what Jain books' say with regard to contemplation which is of four kinds. The first is अर्तध्यान i. e. disordered state of mind due to

1. आगमसार of देवचंद्रजी, योगविंदु, योगदृष्टिसमुच्चार, समाधिस्तक and ज्ञानसार of Yashovijaya &c.

(a) separation from the beloved, (b) contact of the despised, (c) anxiety due to disease, (d) pining for desired objects. This **व्यथान** leads a being to the state of lower animals.

The second is **रौद्रध्यान** i.e. cruel and harsh state of mind due to (a) pleasure in killing a living being, (b) pleasure in telling a falsehood, (c) pleasure in stealing, & (d) pleasure in doing sinful deeds for increasing the number of worldly objects in one's possession. This state of mind leads one to hells.

The third is **धर्मध्यान**. **धर्म** means nature or qualities of objects (**वस्तुसहचरे**). Contemplation of **धर्म** is based upon (a) right knowledge, right faith and right conduct, (b) distinction of oneself from Karmas, love, hatred &c. and knowledge of the self. (c) study of Karmas in detail, their fruition and bondage, their concealing the nature of the self &c, (d) study of the form of this universe of 14 Rajlokas and contemplation how one Jiva wanders from one form of existence to another &c.

The fourth is **शुद्धध्यान** or white contemplation of the self without any support or hinge (**आलंबन**). It is of four kinds:—(a) Distinction of Jiva from a Jiva;

of one's own nature from all the rest &c. and deep thought over it, (b) contemplation that soul is one, all-in-all &c., (c) total stoppage of the use of mind, word and body & (d) burning up the Prakritis of Karmas and finally purifying soul from all Karmas.

Contemplation is also of four kinds in another way. 1. **पदस्य**—contemplation of the properties of the five Patamestis, Arhat &c. 2. **पिंडस्य**—contemplation that one is oneself the Pauch Parmeshti as the properties of the latter are also found in a soul of an embodied being. 3. **रूपस्य**—contemplation that though one's soul has a form, he is essentially formless and with countless properties. 4. **रूपातीत**—one's self is formless, pure, without thoughts and doubts &c. The first three also come under **धर्मध्यान**.

The above is a short sketch of the Jain religious literature. It is not exhaustive; for, to do so will require a large volume. Again this field is yet uncultivated. *Much remains still to be done.* It requires a Max-Muller to study the whole Jain literature for a long period. Then only, one can be able to give his opinions. But the most efficient way of bringing to light this concealed literature and to pro-

Suggestions as to what should be done to further the study of the literature of Jainism.

rature for a long period. Then only, one can be able to give his opinions. But the most efficient way of bringing to light this concealed literature and to pro-

note its study is that Indian Universities should select some important works for their various examinations. It is complained that modern Sanskritists do not understand the Jain technicalities. But this very complaint makes it the more necessary to know them. Again the so-called technicalities are possible to be explained by their own dictionaries, commentaries and the present Jain learned ascetics and laymen. The Madras and Calcutta Universities have led the way. And their example is wisely followed by the Bombay University. It is certainly now high time to further the study of this yet ignored literature. The second important thing to be done is to appoint the Prakrit language for its special and separate study by the various Universities. For as long as the Prakrit is studied as only accessory to the Sanskrit language, it will be studied only by few and that too, only superficially. The third suggestion is a request to Oriental Scholars to fathom deep in this literature, the study of which, there is not the least doubt, will give a healthy tone to the philosophy and morals of India.

On Mythology, Jain writers have also written much. There existed many works on the heroes of the prehistoric days before Hemachandra. But this

voluminous writer studied almost all of them and surpassed the authors of the past. He gave to the Jain world its mythology in a new form. He wrote a work on Jain Ramayan, a second on the sixty-three heroes¹ and probably a third on Pandava Chaitra. In this connection we must not forget to mention the Puranas² of the Digambaras which are quite distinct from the Hindu Puranas.

The special features of this department of Jain religious literature are:—

1. The authors give a description of the past lives of their heroes. This peculiarity is also to be noted with regard to the heroes of history, e. g. Samprati, Kumarpal and others.

2. Every work on mythology, history or biography gives, more or less, some account of the Jain philosophy and Jain life intertwined with the subject at hand.

3. There is never found any exaggerated descriptions so often met with in Hindu Puranas, Ramayan and Mahabharat. Sometimes, on the other

1. त्रिपटिशलाकापुरुषचरित्र.

2. आदि and उत्तरपुराण of Jain Sena Acharyan

hand, we find a clear explanation of some anomalies of the Hindu mythological works. One or two instances will be sufficient to show this.

a. Hindu Ravana has ten heads and is demon-like whereas Jain Ravana has only one head and has a garland of 9 jewels round his neck from all of which his head is reflected. It is on this account, says Jain Ramayana, that Ravana is called Dashamukh, or ten-headed. Moreover Jain Ravana is not demon but he belonged to a race of men called Rakshasas.

b. Hanuman and his clan were not monkeys as represented in Hindu Mythology but they belonged to a class of men called Vamar according to the Jain accounts.

A great amount of research is needed in this field of legendary accounts. It is necessary to compare and contrast the various phases of Hindu and Jain Mythologies. It is hoped that in future the result of such an inquiry will modify our opinions, at present entertained, concerning the heroes of the pre-historic days. Such investigations will also throw a flood of light on many other points besides.

The Jain secular literature.

In other departments of literature, Jain writers have also contributed a fair share of their high learn-

ing. Nothing like an exhaustive list can be attempted in this short compass. For our present purpose, only a bare outline of the secular literature of the Jains will be sufficient.

Jain writers on **grammar and lexicography**, such as Shaktayan,¹ Hemchandra,² Dhanapala,³ Ramachandragani, Kanakaprabha, Malladhari and Prabhasuri have rendered great and valuable services to Sanskrit, Prakrit and Gujarati literatures.

Jain writers on **History** such as Hemachandra⁴ Merutanga⁵ and many others claim the credit of accurately recording historical events and have been the chief sources from which the past history of the Magadha kingdom and the medaeval history of Gujarat have been worked out. Jain Rasas⁶ on many Jain Kings and other celebrated heroes are well-known. Various Pattavalis (list of spiritual heads of the community) give a short sketch of their lives and also

1. शब्दानुशासन.
2. देशीनाममाला, अभिधानार्चितामणि लिंगानुशासन &c.
3. पायलच्छी.
4. त्रिपट्टिशलाकापुरुषचरित्र, परिशिष्टपर्व, कुमारपाल-चरित्र.
5. प्रबंधचिंतामणि &c.
6. कुमारपाल, वस्तुपाल, तेजपाल, अभयकुमार &c.

mention the leading contemporary events. The Western Orientalists have been much surprised to find this history—making peculiar to the Jains as accurate chronicling seldom finds a place in the ancient works of the Hindus. They have studied, as yet, some of the Pattavalis and with their aid have settled many points of Jain History.

Some of the Jain poets and prose-writers vie with Kalidas, Bhavbhuti, Bana and Bharavi in their knowledge of the Sanskrit language and in expressing very delicate ideas of human life and thought. A few instances will suffice:—

Harichandra's	जीवंधरचंपू & धर्मशर्माभ्युदय,
Vadibhasinha's	गद्यचिंतामणि,
Vagbhatta's	नेमिनिर्वाण,
Yashodhara's	चरित्रकाव्य,
Dhanapala's	तिलकमंजरी
Suracharya's	नेमिचरित्रमहाकाव्य,
Jayashekhar's	प्रबोधचिंतामणि,
Viranandi's	चंद्रप्रभुचरित्र,
Siddhasena's	उपमितिभवप्रपंचा,
Haribhadrasuri's	समरादित्यसंक्षेप.

Of these, जीवंधरचंपू & गद्यचिंतामणि have been selected by the Madras University for its B. A. course. It is satisfactory that the Bombay University has followed this example and encouraged this much-neglected part of Indian literature about which many misunderstandings have consequently arisen.

The Jain Community has also produced writers on astronomy such as Bhadrabahu, Padmprabhasuri, Naranachandra and others.

There were eminent Jain rhetoricians such as Vinayachandra who wrote कविशिक्षा, Ramacharya whose work is अलंकारचूडामणि, Vagbhatta on अलंकार, Ajitasena who composed अलंकारचिंतामणि and many others.

Dramatists like Ramachandragani, Yashaschandra, Amarachandra and others have contributed so many works to the Sanskrit Drama. रघुविलास, राघवाभ्युदय, नलविलासचंपू, मोहपराजयनाटक and यशस्तिलक are a few of the many works on Drama.

Moreover the Jain community is not lacking in writers on Mantras, Sakuna shastra, medicine and and many other sciences besides.

The following is a small list (only suggestive, never exhaustive) of the important works of Jain writers in the Gujarati language.

श्रीपादराजनोरास by Viravijayaji and Vashovijayaji,

महावीरचरित्र,

श्रीलवतीनोरास

चंद्रराजनोरास

धर्मपरीक्षानोरास

चंद्रदेवकीनोरास,

समरादित्यदेवकीनोरास

by Mohanvijaya,

by Nemivijaya,

by Padmavijaya.

